

Christian Courier

A Reformed Weekly, formerly known as *Calvinist Contact*

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Thinkbit:

It's easier to get the people out of Egypt than to get Egypt out of the people.

From: a reader who attributes it to James Cone.

Protestant college established in former USSR

Bill Fledderus

KLAIPEDA, Lithuania — A degree-granting Christian college was recently established in the Lithuanian city of Klaipeda on the Baltic Sea. The academic institution is thought to be the first of its kind in the former Soviet Union.

"The program for this semester is going very well," says Art DeFehr of Winnipeg, Man., one of the Canadians who helped found Lithuania Christian College (LCC).

"We have an excellent agreement going with Klaipeda University in which they let us use space in their facilities," says DeFehr. The agreement with the 4,000-student univer-

gree in two majors: English studies and Christian studies. During this academic year the college boasts 29 first-year students and a staff of 10 instructors. Courses are taught entirely in English, without the benefit of any in-class translators.

Christian instruction, atmosphere

Students take one course related to the Bible or Christianity each semester in addition to four other courses.

"Most people there have virtually no religious upbringing or knowledge," says DeFehr. By their very presence Chris-

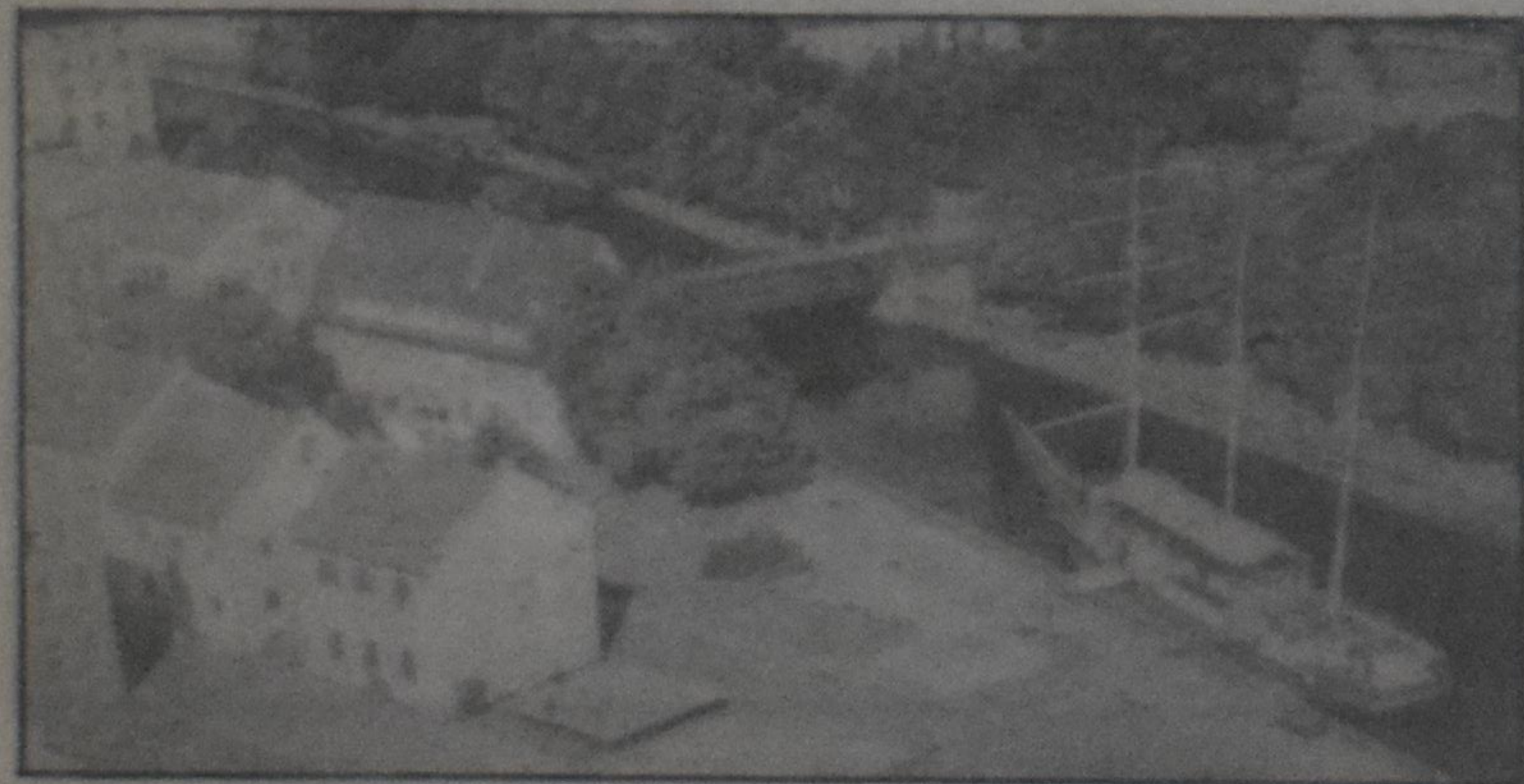


Photo courtesy Dennis Neumann

Lithuanian Christian College has been established in the Baltic port of Klaipeda.

sity gives LCC five floors of space for classrooms, offices and faculty residences in one of the university dormitories as well as a library area.

In exchange for the space, LCC allows students and teachers from the university to study under its instructors.

LCC is initially offering a four-year Bachelor of Arts de-

gree in two majors: English studies and Christian studies. During this academic year the college boasts 29 first-year students and a staff of 10 instructors. Courses are taught entirely in English, without the benefit of any in-class translators.

Even computer training and courses in introductory English can be a way of bringing new people into contact with Christianity, he asserts.

The college's chapel services and Wednesday evening see LITHUANIAN -- p. 2

Conflicting expectations surround new U.S. president

Bert Witvoet & Marian Van Til

ST. CATHARINES, Ont. — William Jefferson Clinton was sworn in on January 20 as the 42nd president of the United States at a Washington inaugural ceremony which several American public television analysts says is "the greatest American secular rite." As Clinton assumes the role of leader of the world's most powerful nation, politicians and pundits have been busy trying to predict what kind of president he will be.

The media are filled with reports and columns stating people's expectations and experts' speculations.

Kitchen noise

"To judge a president by a transition is like judging dinner by the noise out in the kitchen; the clatter is fascinating, but it doesn't guarantee what's about to appear on the table," says an article in *Newsweek*. Yet the same article presents a poll that indicates that 68 percent of Americans liked the sound that came from the kitchen: they approve of the way Bill Clinton has handled his presidential transition.

That's only three percent down from a previous poll showing how many people approved of Clinton as future president. And according to a Dalton Camp column in the *Toronto Star*, "The new president's approval rating ... is about the same percentage as

those who think that tomorrow will be better."

Another *Toronto Star* columnist, Richard Gwyn, points out that no one since John F. Ken-



nedy has entered office with greater popularity than the 42nd president of the United States. At the same time, in Gwyn's opinion, "less is expected of him than of any president in a long time."

Contradiction?

Gwyn attributes this apparent contradiction to what he calls "the primal American quality of optimism, or the belief in belief itself," seasoned with Americans' wary realization that they "are going to have to solve their problems by prolonged, painstaking, systematic solutions rather than by some 'new' this or that."

This belief in belief itself came out strongly in Clinton's inaugural speech when he said,

"There is nothing wrong with America that cannot be cured by what is right with America." At the same time he called on young Americans "to act on your idealism by helping troubled children, keeping company with those in need, reconnecting our troubled communities."

Pleasing some

Some pundits are reading the manner in which Clinton and his team are carefully and painstakingly making cabinet appointments as a sign of someone who is not looking for quick solutions and will do his homework. Others see it as a sign of awkwardness and indecision.

Clinton's first appointments included fiscal conservatives like Lloyd Bentsen (secretary of the treasury) and laissez-faire proponents like Zoe Baird (attorney general), although the latter was forced to withdraw. These moves are bound to please business and other conservative Americans.

But those who favour aggressive military policies have their doubts about Clinton.

see CLINTON -- p. 14

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News/Society

Lithuanian college seeks good relations

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Bible hour (both voluntary) are another way of witnessing, DeFehr adds.

LCC is legally owned by a group of evangelical churches in Lithuania — the Lithuanian Christian Charity Fund — but in fact, much of the support and money have come from members of the Mennonite Central Committee, the DeFehr Foundation, Providence College and other institutions related to Mennonite communities, mainly in Manitoba and British Columbia.

Good relations with government

LCC has applied for a charter to confer its own degrees. Should that application be delayed, Klaipeda University has promised to confer its degree on the graduates.

Education officials in the Lithuanian government are starting from scratch, says Al Hiebert, academic dean of Providence College in Otterborne, Man., who has helped in negotiations between LCC and the Lithuanian government. Hiebert says the officials he met had never heard of concepts such as a charter, a board of governors or a constitution.

Hiebert tried to explain to them how things are done in North America, but the extent to which officials choose to follow the North American system or design their own remains to

be seen, he says.

Continuing good relations with the neighbouring university and with the Lithuanian government lead LCC representatives to feel optimistic about the charter application.

"The Lithuanian government considers our college to be a kind of experiment with Western education," says DeFehr. "They are very interested to see what kind of issues and problems arise as we work together with their university."

The 29 regular students are being offered free books and tuition this year. An additional 100 students are currently taking evening courses in English-as-a-second-language. Students range from university professors, city officials, secondary school teachers to recent high school graduates. Many of them see the language courses as preparation for regular studies next fall.

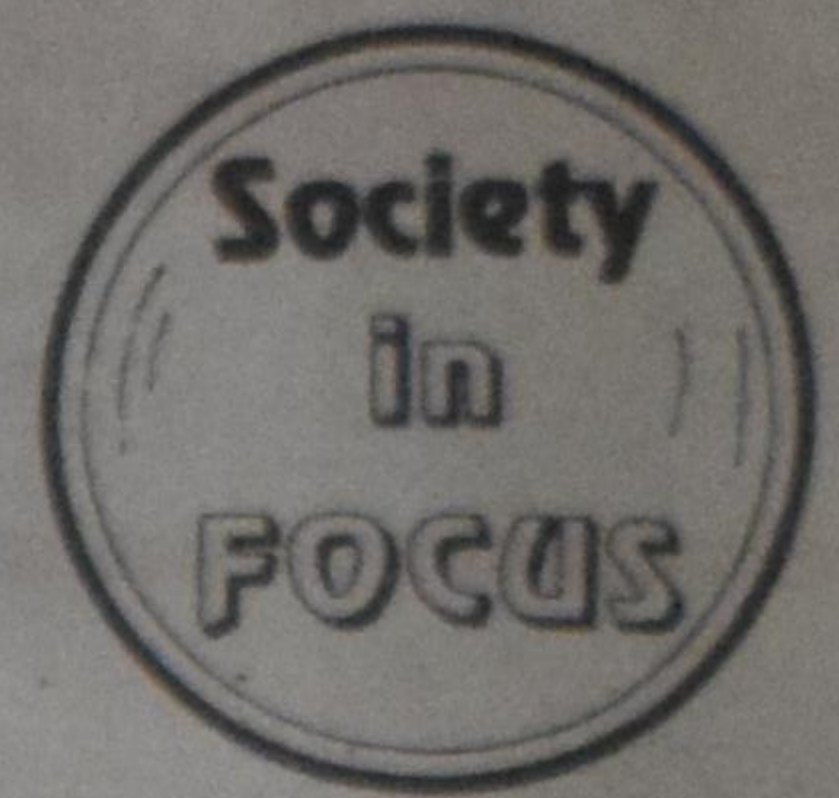
LCC also conducts summer courses in English, which last year drew 290 students.

In the near future, it hopes to introduce business management training into its program of study because there is a great demand for that kind of instruction.

The city of Klaipeda, which boasts a population of 207,000, was formerly known as Memel. It is the largest seaport in Lithuania and expects considerable growth as trade with Western countries increases.



Jake Kuiken



Franchising religion

Almost a year ago, C. Peter Wagner was in Calgary. He's a leading guru of the church growth movement and his appearance here was apparently based on that reputation. While in this city he reportedly made several surprising pronouncements. According to Wagner, Calgary is one of four North American cities that will undergo a spiritual renewal during this decade. The renewal of Calgary will be characterized by a decrease in violent crime, poverty, pornography, alcoholism and drug abuse. Furthermore, physical healing, peace and prosperity will all increase.

Wagner's glib comment is typical of statements made by those in the church growth movement. Such statements form part of a deliberate strategy to appeal to sympathetic audiences for community and financial support. The basic strategy proposed by many church growth promoters does not vary significantly from that of sales organizations such as Amway. In fact, after attending one of Amway's sales pitches recently, I was hard pressed to find any real difference, apart from the product to be promoted. Come to think of it, the central theme of the message was not very different either: sell enough Amway products and you'll be well, do well and live well!

Church-growth promoters are quick to claim success for this approach to missions, and even quicker to spend money without regard for effectiveness, efficiency or efficacy. After personal conversations with some who subscribe to this approach, and having read

several articles and nearly a dozen books and how-to-do-it manuals, I find it increasingly difficult to reconcile the crass capitalist "sales pitch" with the message of the Gospel.

The Christian Reformed denomination is one of those that "bought into" the church growth ideology some years ago. Its track record after four years and roughly \$35 million shows that the church growth mind-set is mostly hype, full of sound and fury. The "400,000 by 2,000" plan, now conveniently renamed "Gathering" (by the way, renaming is a good strategy when failure is obvious and accountability is to be avoided) has been a colossal failure when measured by its own standard, and therefore quite possibly a dramatic waste of valuable resources.

Perhaps the thing that bothers me the most about church-growth promoters is the patronizing superficiality with which they proclaim the Gospel. Wagner's glib comments about Calgary and Robert Schuller's inability to distinguish the Gospel message from an "American way" theology have little to do with freeing and restoring those who are prisoners of false idols.

In the last decade of this century, the Gospel of Jesus Christ needs to be broadcast and understood more fully than possibly at any other time in human history. The church growth methodology and its fanciful accoutrements are not the way to do it, as long as it remains captive to the spirit and ideology of "progress."

Jake Kuiken is a registered social worker who lives and works in Calgary.

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Cow's milk linked to diabetes

TORONTO (News Canada) — A new study suggests that feeding cow's milk to infants under nine months could be a factor in the development of insulin-dependent Type I diabetes. The discovery is a major step towards diabetes prevention, say doctors at Toronto's Hospital for Sick Children. However they are quick to add that parents should not see this an-

nouncement as a cause for alarm, because further study will be required for proof.

The new study examined children with diabetes and found that one of the proteins in cow's milk caused their immune systems to react. (This reaction does not occur in most people.)

The study speculates that in babies who develop Type I diabetes, cow's milk may ac-

tivate the immune system so that it destroys both the milk protein and the body's insulin-producing beta cells, which normally contain an almost identical protein.

If this theory were true, breast-feeding should reduce the risk of Type I diabetes. Further studies which attempt to prove this conclusion are now under way.

Comment

Pressreview



Carl D. Tuyl

Pressreview

Looking like the cat that got into the ice cream, our favourite Newfoundlander, John Crosbie, announced that the Canadian government will become a partner in the Hibernia project to the tune of \$340 million. According to various sources, Hibernia might either produce oil at highly competitive prices or it might be so expensive that even the Sultan of Brunei won't be able to afford it. Government participation makes me think that the latter has more probability than the former.

★ ★ ★

The *Kingston Whig-Standard* writes that some people use under-the-table deals to avoid paying the GST. You don't say!

The Fraser Institute in Vancouver estimates the underground economy to be worth about \$90 billion annually. No wonder the GST revenues are down 4.4 percent, to \$9.2 billion for the first eight months of the fiscal year.

★ ★ ★

The press at home is already speculating about possible re-placements for Quebec's premier. Mr. Bourassa has, however, not yet resigned. We certainly wish him well.

★ ★ ★

Monsieur is back at 24 Sussex Drive after a well-earned vacation. On the way home he stopped at Camp David to have a last chat with George Bush.

There is no definitive word yet on the Prime Minister's plans. My sources (a Toronto cab driver; a porter at a TO hotel; a customs officer at the Blue Water Bridge in Sarnia; and a reputable undertaker) indicate that he will quit and that there will be an election in September.

★ ★ ★

Any time now Bill C-91, which will make a lot of medication a lot more expensive, will pass into law. A former cabinet minister, Judy Erola, lobbied for the passage of the bill on behalf of the Pharmaceutical Manufacturers' Association. It helps a lot if you know your way around Parlia-

ment Hill, and Judy surely does. Bill C-91 has the smell of money.

★ ★ ★

Prince Edward Island will be, in all likelihood, the first province to have a female premier. The premier's successor for the party leadership, as well as the opposition's leader, is a woman. I, for one, will miss Premier Ghiz. He leaves an important legacy, though: a wonderful recipe for Caesar salad which he presented on CBC's "Morningside" program. It's perhaps not much of a gift to leave behind, but then again there are many politicians who have done worse. His successor will probably see P.E.I. linked to the mainland. Maybe that will make the potatoes cheaper.

★ ★ ★

The Big Mac will hit Saudi Arabia this month. Its march over the planet cannot be stopped; it is as relentless as the sun chasing the horizon. The *Chicago Tribune* had more news from Saudi Arabia: a Filipino pastor who was reportedly headed for the gallows on Christmas Day was not hanged but deported instead. His crime was trying to evangelize with the Christian Gospel. The director of the National Council of

Islamic Affairs intervened for the pastor with Prince Salman Abdul Aziz, saying that hanging a Christian pastor was not the politically correct thing to do.

★ ★ ★

This week I remembered a line of a poem: "I hear America singing." I don't remember the poem or the poet. [Read the video review on Page 7 for a hint, Carl! Ed.] Just that one line — because you could hear America singing all over the continent. If one ever wanted to see the difference between Canadians and our friendly neighbours to the south, this was the week.

A new Canadian prime minister puts on his Sunday suit, goes to Government House, gets sworn in and goes to work. Stiff upper lip stuff! Not so on the other side of the border. They throw a week-long frenzy of pomp, pageantry and patriotism with all available Hollywood guys and dolls in overdrive.

There isn't much use expecting a whole lot of things in the first 100 days of the President's administration. President Clinton has his work cut out for him: the U.N. coalition is falling apart; Saddam Hussein is

still dripping wounded ego in big blobs; and the U.S. economy needs intensive care.

★ ★ ★

Things in Europe's backyard aren't improving much, either. The Pope is going to give it a try, but I doubt that he will be able to bring this imbecilic hell-soaked fratricide to a peaceful conclusion. I could not decide on a freak of the week — too many candidates all over the world.

★ ★ ★

For interested readers I picked up a copy of a magazine called *The Learning Annex*. It advertises all sorts of educational opportunities, one of which I will pass on to you. The course is entitled "How to Get Free, Easy Money," and it promises to give students a "guide to government giveaways." Don't say I didn't tell you.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and also the chaplaincy coordinator for the Christian Reformed Church.

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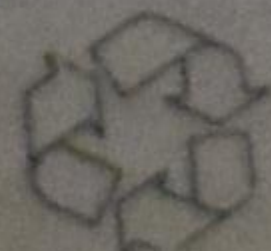
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Editorial

Looking at Bill Clinton without b.i.b.i.

Richard Gwyn, Canadian political columnist, made the observation before the inauguration of Bill Clinton that Americans view their president-elect with hope because of the primal American quality of optimism, something he describes as "belief in belief itself." The comment intrigued me because I recognize this kind of belief as it manifests itself in

religious settings too. I do my best to avoid it in real life, but I sometimes observe it when the dial strays to a sweating televangelist in action.

Perhaps it is not so much the evangelical faith itself that sometimes emerges as belief in belief itself, but it is that innate American impulse of positive thinking which surfaces in religious as

well as political settings. Not that all Americans are carriers of the disease. I know many who are not. But it seems to be part of the American national psyche.

I asked myself what characterizes belief in belief itself? How can anyone tell it from just plain, ordinary belief

The world of b.i.b.i is complex

The first thing I would mention about b.i.b.i. is the tendency to follow a person's desires rather than a person's knowledge. If you want a certain thing or outcome, then you make yourself believe that it will happen.

You can observe b.i.b.i. at work in game shows. Which teams are chosen to participate in game shows? Teams that are enthusiastic and that cheer each other on. Members must be optimistic

extroverts to qualify. They have to be able to say to a team member who answered "tomatoes" to the question: "What, according to a poll, is the dessert preferred by most Americans?: "Good choice, good choice," even though they know in their heart of hearts that the poor sucker is way out in left field and should have stayed home and washed the dishes. That's a pure strain of belief in belief itself.

Ignore the faults

Another characteristic of b.i.b.i. is the tendency to select all the positive omens and to ignore or minimize the negative ones. If you seek sustenance at the b.i.b.i. table, you don't want to shatter your beautiful world of dreams with the knowledge that your object of faith is human, makes mistakes, is willing to walk over other people's bodies to obtain what he really wants or is basically an immoral person.

We saw how this functioned in those people who surrounded Jim and Tammy Bakker, for example. These were sincere Christians who

thought they were serving the Lord when they overlooked the gross sins of the Bakkers. They completely forgot Jesus' warning that you can tell false prophets by their fruits. The phenomenon of b.i.b.i. made them stupid. They became like cameras whose moral f-stops produced an extremely shallow depth of focus.

Watch the symbols

People afflicted with b.i.b.i. think the world of symbolism. The Clinton crews who planned the inauguration ceremonies for their new president were extremely aware of the importance of symbolism. Yet they were said to have made a mistake when they ordered a military fly-over for Clinton at a time when U.S. warplanes were attacking military targets in Iraq. It was the wrong symbol for the time it occurred. When you want to foster b.i.b.i., you don't want to make too many of those kinds of mistakes.

B.i.b.i. demands that you become preoccupied with the world of appearances.

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Put your money on p.o.b.!

What, then, characterizes plain, ordinary belief, which we shall call p.o.b.?

One of the first things that marks it is the willingness to entertain doubts. If the thing you believe in is really worthwhile, you can safely ask yourself questions about it. Is it really what it claims to be? What about seeming contradictions? Why did so-and-so do this when the situation seemed to demand something else?

We can even ask such questions of Jesus. In fact, Jesus welcomes scrutiny because his works testify to who he is. Christians who are afraid to entertain doubts about their faith can never know the joy of discovering how true the Gospel really is.

If this is so in the realm of religion, should it not be true of politics, too?

The best service Americans can render a new president is to be honest with him and themselves. People who apply b.i.b.i. to Bill Clinton may say that he is comfortable around African and Native Americans, but they may fail to ask themselves whether he will pursue justice for the disenfranchised when it means upsetting the privileged or risking his own neck. P.o.b. will set them straight on that.

The next thing about p.o.b. is that you don't have to worry unduly about appearances. Sometimes we

are afraid to welcome strangers into our homes because the house is not tidied up or because we can't produce a super meal. We hesitate to bring strangers to church because we think they may not like our accent or the fact that we have disagreements on certain issues.

An undue concern with how we appear to others prevents us from reaching out and touching a person's true needs. P.o.b. delivers us from such extraneous concerns.

Learn to be patient

Finally, p.o.b. places the burden of making things come true on the object of belief, which for Christians is always God. When we truly want something to happen, are we willing to wait for it to happen? I'm not suggesting a passive waiting, but a waiting as the Scriptures talk about it, when it counsels us to 'wait upon the Lord.' Waiting here means working diligently, but expecting the desired outcome to be determined by him.

As Canadians, let's join Americans in their renewed hope as they welcome their new president. But let's join them only in the spirit of plain, ordinary belief. No one is truly served by belief in belief itself.

BW

Letters

Columnist revisits 'Robin Hood'

In the Nov. 13, 1992, issue of this paper I related the viewpoint of a prominent and influential economist regarding taxes and public money. Essentially, Dr. Arthur Laffer suggested that our governments are like modern-day Robin Hoods, in that they try to distribute wealth. He went on to illustrate, however, that these actions may eventually diminish wealth.

In the Jan. 1, 1993, edition of this paper was a response to my column by Citizens for Public Justice. I found the response by members of the CPJ to the Robin Hood article most interesting, but their interpretations and conclusions cause me to clarify my viewpoints.

CPJ has suggested that I have "a distorted view of taxation" because I related a viewpoint. *Relating* a viewpoint of an influential economist through his innovative adaption of a folk tale, and *believing* it, verbatim, are two very different things. I find it interesting that CPJ would conclude certain beliefs on my part which were not stated by me.

There were two key sentences I used

in the article. In reference to Robin Hood's wealth re-distribution, I said, "For those who think of income tax as an expropriation of private wealth by the public sector, the analogy is a good one." This sentence does not in any way suggest that I believe that *all* taxes are bad, even though there are many people who do think so.

Some, not all, taxes of dubious value

Prior to earning my business degree, my academic background and work experience was in urban planning and public policy. I am as aware as anyone else that much of our economy's productivity is based on public expenditures such as roads, ports, education, etc. Having worked in the public sector I can also state that while there is much good produced, not all government work is of value.

I strongly believe that much of the taxes we pay are for programs of dubious value or downright bad policy. Furthermore, even in worthwhile areas

of government spending there is an incredible amount of waste. "Expropriation" is a kind characterization of taxes paying for bad policy and waste.

I also believe some of our government programs and expenditures are designed for the benefit of indulgent, self-serving politicians and bureaucrats, and not for the public benefit. I would characterize any taxes used for these purposes as legalized theft.

The latest estimates are that 53 percent of personal income goes to taxes at one level or another. In other words, we work to mid-July to pay the government before earning income for ourselves. To be perfectly clear, I think this level of taxes is too high. Believing taxes are too high is a far cry from the beliefs CPJ ascribed to me. They suggest I believe all taxation is wrong.

Treating the symptoms

The second key sentence I used was: "While Robin Hood's forced transfer of wealth may appear to be socially responsible ... it is actually a bad method because it treats the symptoms but not the problem." In the Robin Hood story, Laffer concludes that the businesspeople's attempts to avoid Sherwood Forest increased the cost of the goods the poor had to buy.

An example: CPJ itself has been very critical of many of our federal government's programs, notably related to our Native peoples. Many other critics state flatly that the largest problem our Na-

tive groups face is the government itself. I suggest that the government wastes valuable taxes dealing with symptoms instead of the root cause of the problems of our Native peoples. In doing so, the government exacerbated the problems.

The root cause of poverty in Nottingham was not that there were rich people. It was because there was unequal opportunity and an inability by the poor to rectify their being exploited. In my opinion, the real solution is a justice system that does not favour the rich, and an education system that will develop skills needed for economic advancement by all participants in an economy; and a sense for justice. This implies a capitalist system as envisioned by Adam Smith in which there is equal opportunity and information for all. I think involvement by the public sector (which means taxes) is required for both of these conditions to exist.

Right now, my impression is that the government feels it has a right to any taxes it in its wisdom deems necessary. In my opinion, if governments change their viewpoint so that they see taxes as a necessary expropriation of wealth that has to be justified by the benefits to society, we would be better off. We would see lower taxes, a more effective public sector, and more of the benefits we want the government to provide to those who need it.

Clarence Bick,
Ancaster, Ont.

Baker-Collins/Kits response not a mature witness

I must say that the Baker-Collins/Kits response (C.C. Jan. 1) to Clarence Bick's earlier column is somewhat misleading.

Bicks is reported to have said that "higher taxes will reduce work incentives." The counter argument by Baker-Collins/Kits is not convincing, however. They cite studies of the '60s and '70s which discarded "the notion that lower tax rates encourage harder work" and that "even moderately higher income tax rates have little effect on work effort." These are rather deceptive statements because the welfare state did not come into its own until the late '60s and early '70s.

Studies in the early '90s (it is now

1993, CPI!) by the McKinsey Global Institute have concluded that U.S. workers are 11 percent more productive than German workers and 23 percent more productive than Japanese workers. Moreover, studies have concluded that the U.S. worker is on the whole still number one in worker output, compared with France, Germany, Japan and Britain. Is there a correlation between these figures and the fact that, as Baker-Collins and Kits admit, "the U.S. has the lowest taxation rate among Western industrialized nations"?

Furthermore, the counter argument to Clarence Bick's claim that prosperity is necessary for social justice is unhelpful. Baker-Collins/Kits, citing the Economic

Council of Canada, say that "there is no obvious correlation between successful economic performance and social spending." This statement leads one to ask many questions.

My questions would be: which countries are being studied? How current is this study? Are we not being a little too selective in our argumentation here? To what extent are these European

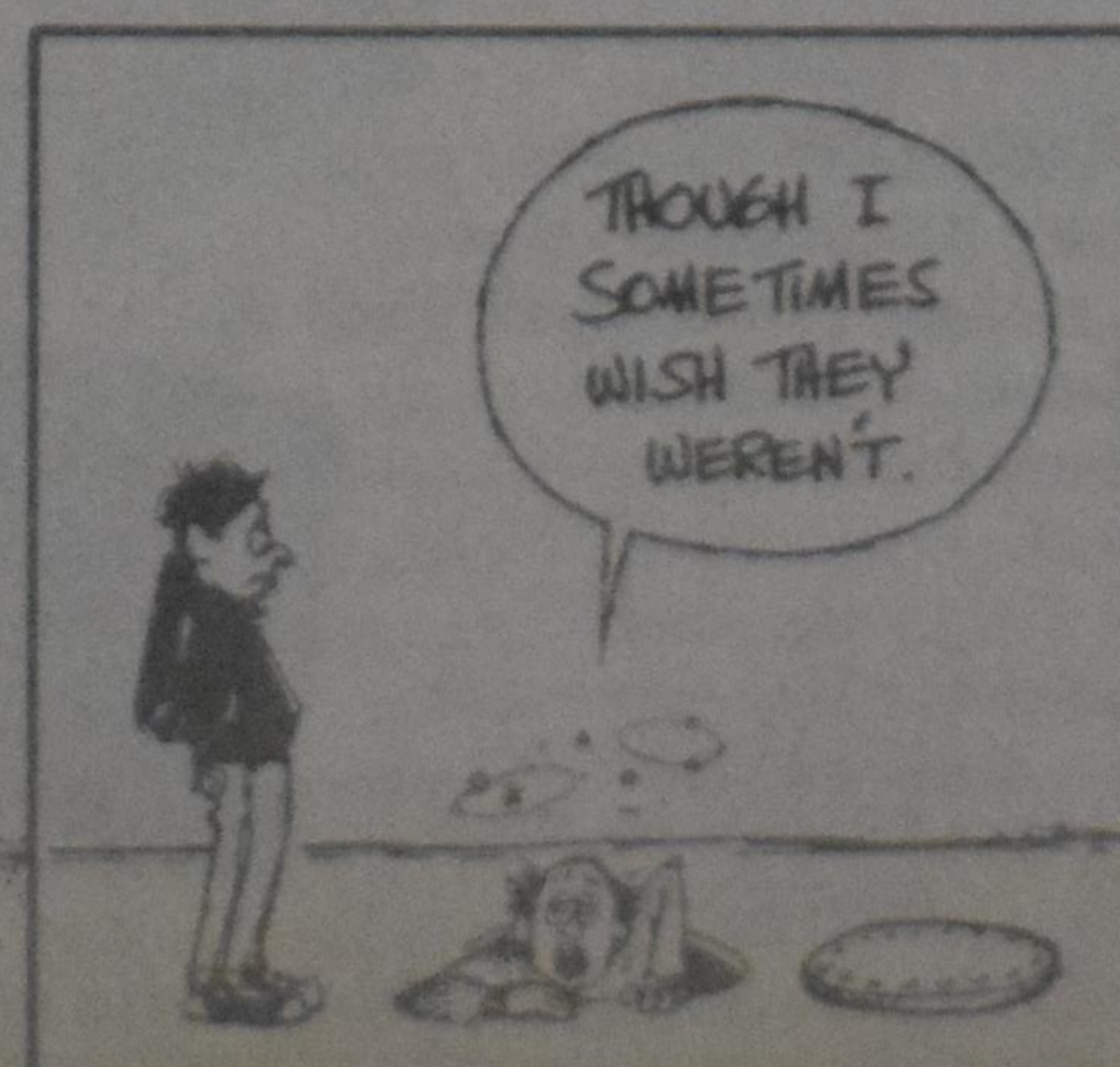
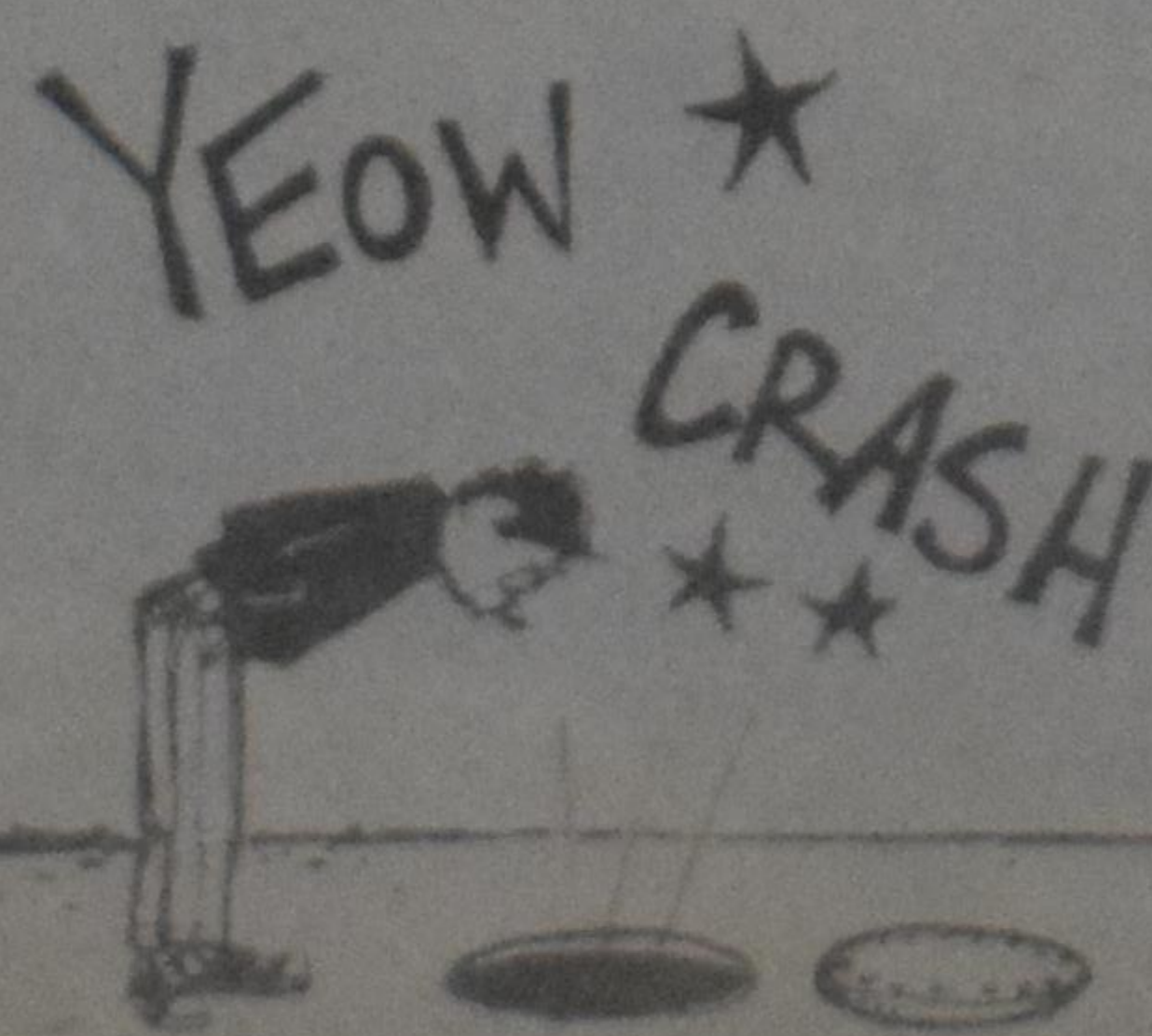
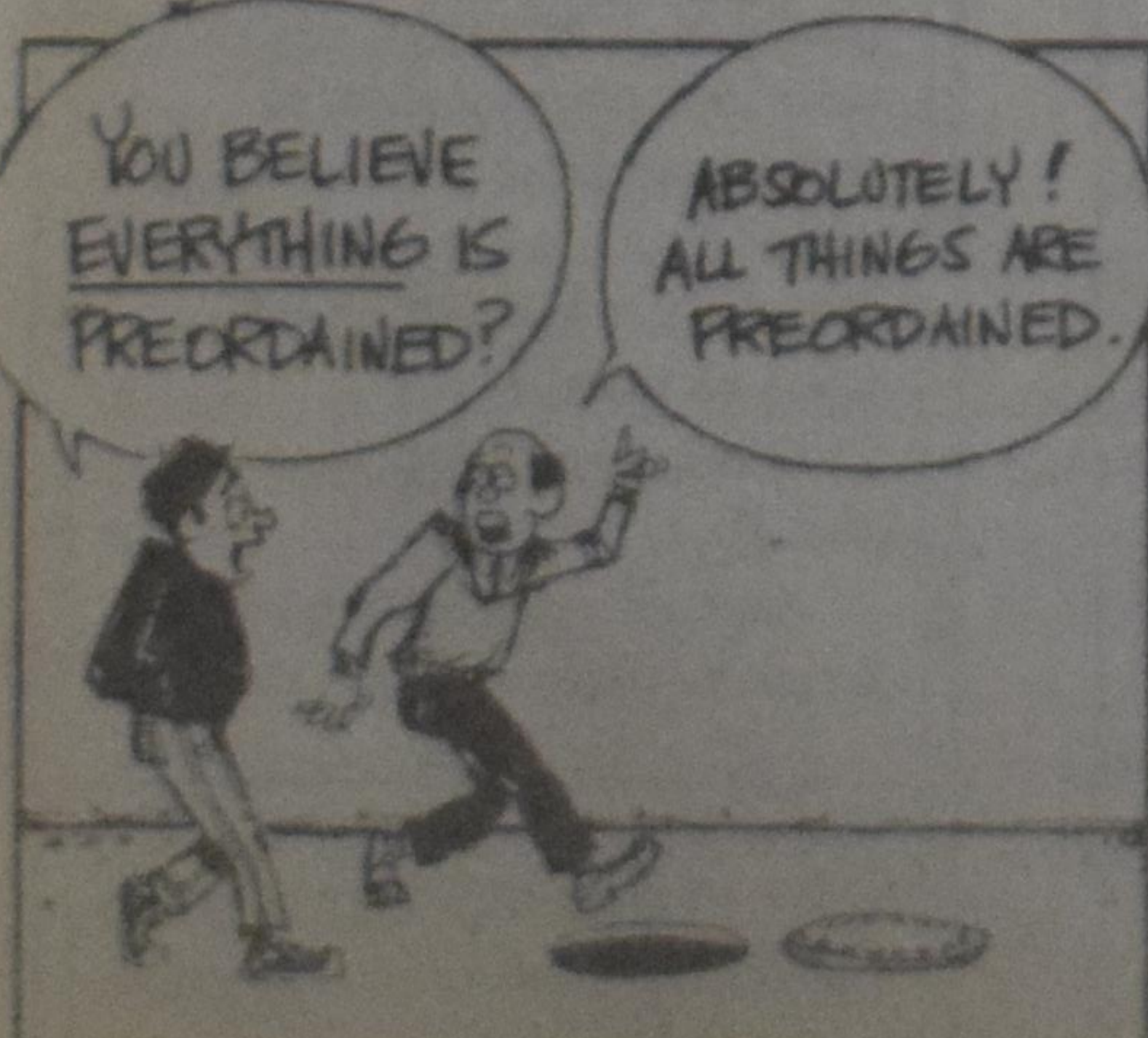
countries compared in their productivity to the U.S.?

Increased resistance to more taxation for the purpose of redistributing wealth, the fact that these policies are not solving the problem of poverty and the fact that these programs lead to negligent behaviour among the disenfranchised is reason enough to consider taxation based on the redistribution of wealth legitimized theft. Taxation is essential for a government to maintain essential services. Health care is not essential!

If Baker-Collins/Kits had argued from that perspective and had focused more on recent studies, their response to Clarence Bick would have been more informative. However, their concluding paragraph that "learn[ing] from ... the people of God in the Old Testament and in the early church... [who] shared their material resources with each other" demonstrates without a doubt that their socialist bent gets in the way of aiding the Christian community toward a more mature witness in the world.

Rob Van Keulen
Grand Rapids, Mich.

Beyond Belief



Comment/Letters

The pitfalls of pacifism

The spirit of pacifism is alive and well on the pages of the *Christian Courier*. I say this without contempt because I greatly respect the fine effort of Mr. Bert Witvoet and his editorial staff. Their weekly attempt to present from a Christian perspective the complex issues of the turbulent times we live in is always enlightening and thought-provoking.

Allow me, however, to question Witvoet's pacifist stance in his article "Intervention in Somalia seen at best as necessary evil" (C.C. Jan. 1, 1993).

Pacifism, as I see it, is too often synonymous with appeasement. Aggression, as history has proven time and again, feeds on appeasement.

In 1938 the then British Prime Minister Neville Chamberlain stepped off the plane in London, England, smiled at a cheering crowd and, waving a piece of paper, claimed to have achieved "peace in our time." That piece of paper, the Munich Agreement, contained a non-aggression treaty signed by Hitler and Chamberlain. On Oct. 1, 1938, the *London Times* proudly stated: "No conqueror returning from a victory on the battlefield has come home with nobler laurels than Mr. Chamberlain from Munich yesterday."

The Munich Agreement became the symbol of the folly of appeasement. Six months later,

on March 15, 1939, Hitler's armies overran hapless Czechoslovakia under the pretext that that country had fallen apart. Does Hitler's justification for territorial expansion (*Lebensraum*) sound familiar today? I dare say so.

The concern I have is that there are too many "Chamberlains" in the Western media today. The danger of a utopian idea of world peace is still very real. The Christian dilemma is: To what extent can we support the world's idea of peace when the world rejects Christ as King of Peace?

Peace from the top is fine

In the aforementioned article, Ed Epp from Winnipeg is said to be "against the approach taken by U.S. leaders to force peace from the top down." What does Epp mean

by "forcing peace from the top down"?

When at the end of World War II Germany and Japan were forced to surrender by the military might of the Allied forces, that obviously was "peace from the top down."

I believe that this latter kind of peace, achieved by force, was morally justified, although I abhor guns, bombs and violence in general. I, like pacifists, love peace. However, I also believe in justice. I firmly stand in the "just war" tradition.

Please, Mr. Witvoet, let's give the U.S. credit for taking on a thankless and dangerous assignment in Somalia. So far, I have not heard that any of the starving people in Somalia are complaining about the U.S. military initiative.

Henry Lammers,
St. Catharines, Ont.

How many women can he handle?

It was with great interest that I read (C.C., Jan. 15) that Rem Kooistra has "been married to the same women for almost half a century." He only mentions his wife Janet by

name, and "for example." I hope his other wives don't feel left out!

Margaret Griffioen-Drenth,
Burlington, Ont.

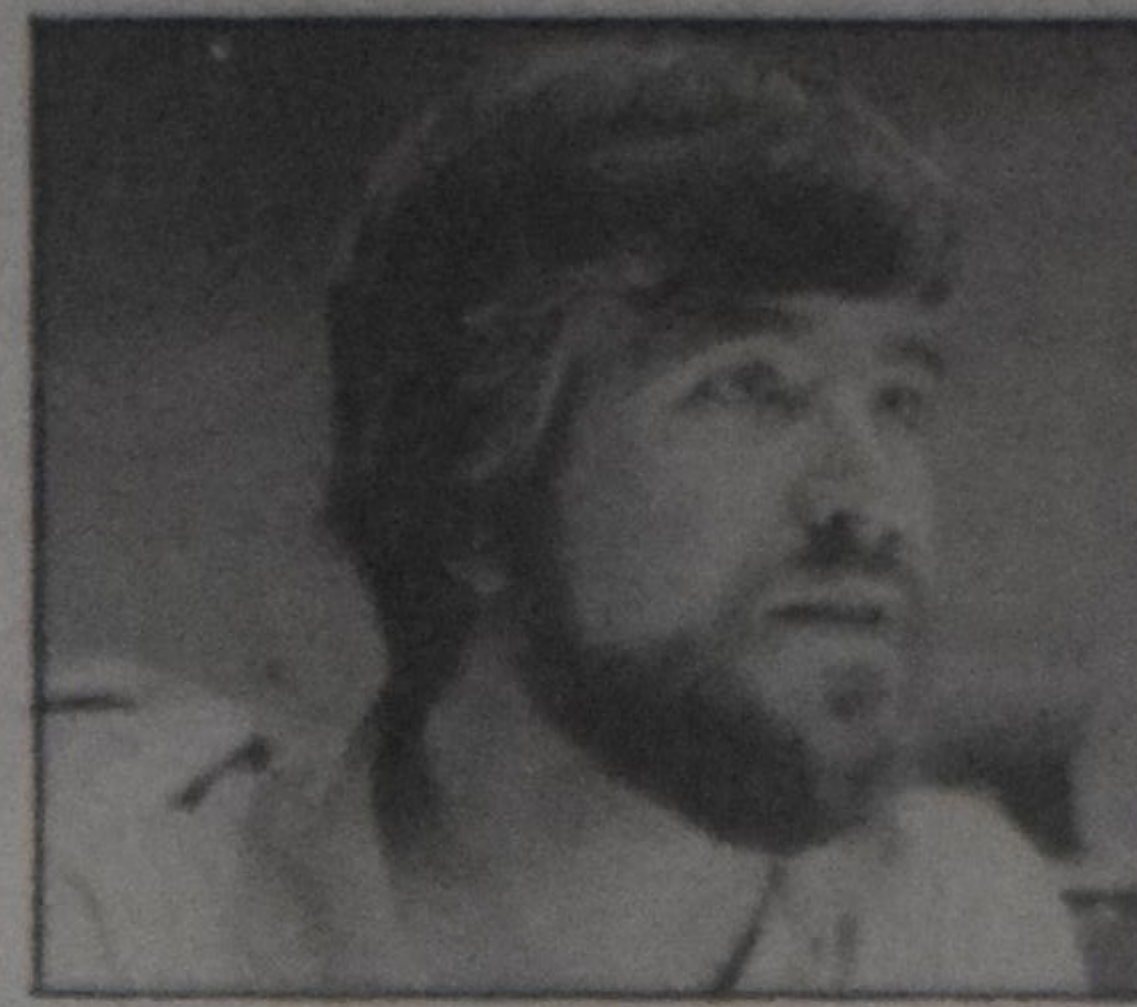
Reader wants 'out'

If Peter and Marja are "IN" but throw Christ out of the Christian Heritage Party, then I don't need your un-Christian

Courier anymore.

Jacob De Raadt,
Ruthven, Ont.

Just a moment/Herman Praamsma



*'What we gave, we have;
What we spent, we had;
What we left, we lost.'*
(Epitaph on the Earl of Devon, — 1419)

An epitaph is an inscription on a monument in honour or memory of the dead. It can also be simply a eulogy, in prose or verse, composed without any intention of having it inscribed anywhere. An epitaph means to convey some wisdom which relates to the life of the person who has departed. It can move the hearer or passerby to reflect on the meaning of life or perhaps on that which has lasting value in the presence of eternity. An epitaph can be humorous as well:

*This is the grave of Mike
O'Day
Who died maintaining his right
of way.
His right was clear, his will
was strong,
But he's just as dead as if he'd
been wrong.*

One of my favourite epitaphs is found in Chester Cathedral, in England:

*Give me a good digestion, Lord,
And also something to digest;*

*Give me a healthy body, Lord,
With sense to keep it at its best
Give me a healthy mind, good
Lord,
To keep the good and pure in
sight,
Which seeing sin is not ap-
palled
But finds a way to set it right;
Give me a mind that is not
bored,
That does not whimper, whine,
or sigh;
Don't let me worry overmuch
About the fussy thing called I.
Give me a sense of humour,
Lord,*

*Give me the grace to see a joke,
To get some happiness from life
And pass it on to other folk.*

In the last six weeks I have had a number of funerals to conduct and to attend. Some people claim that December and January are "dying months." Be that as it may, it certainly focused my attention on things like eulogies, epitaphs, and the legacy that people leave behind.

What is it that you would like people to remember of your life? What final message would you choose to convey to those who remain behind, if you had the opportunity? I'm sometimes tempted to ask people, regardless of their age or health: "What would you like me to say at your funeral?"

Don't think of that as macabre or negative, rather take it as an invitation to reflect on those things that give your life meaning, things you have either learned or still need to learn.

O teach us, Lord, to count our days,

And set our hearts on wisdom's ways! (from Ps. 90)

Herman Praamsma is pastor of Immanuel Christian Reformed Church, Brampton, Ont.

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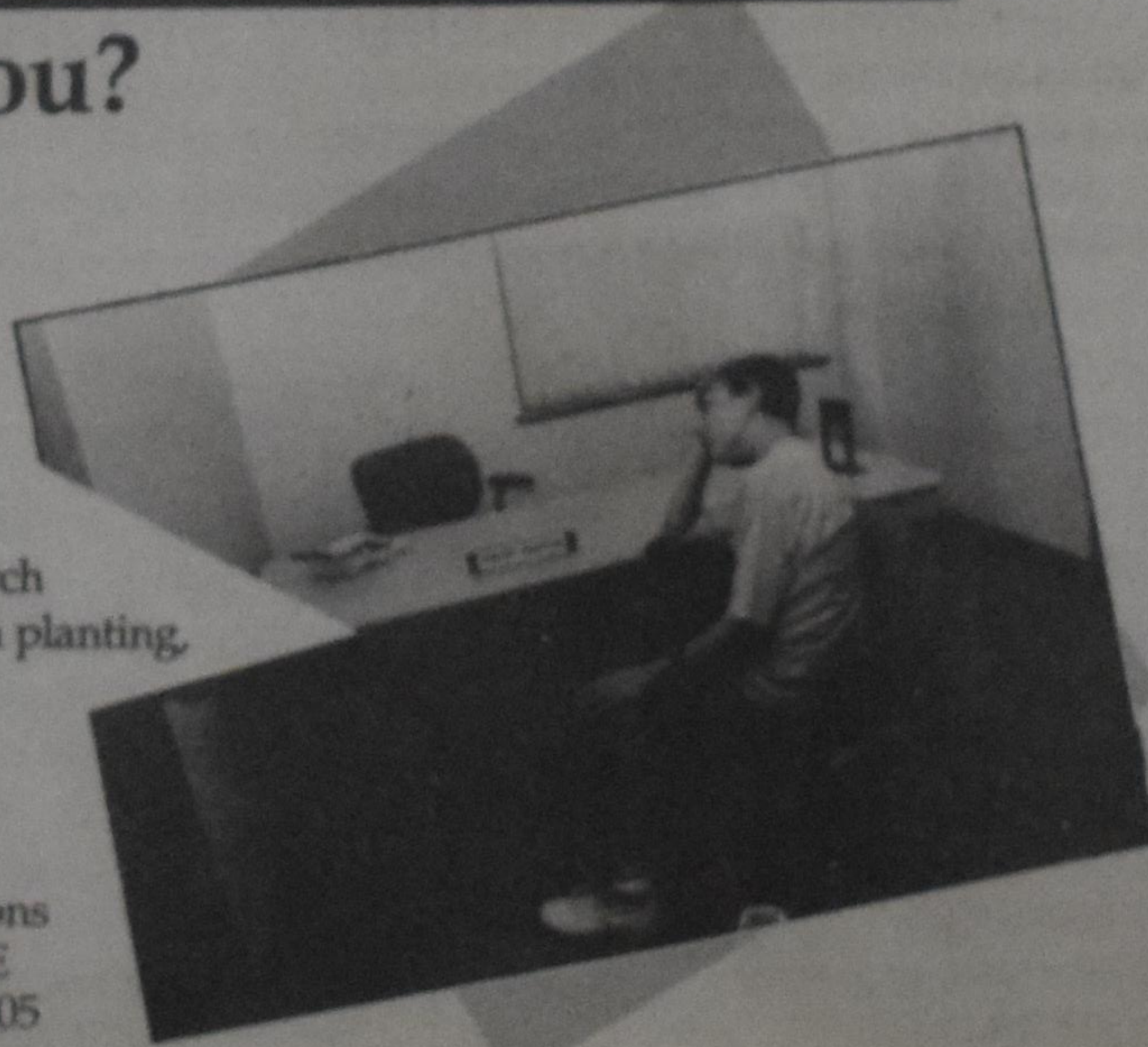
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Cinema/Arts

Cinema summaries

Marian Van Til

Chaplin

Rated PG

Stars Robert Downey, Jr., Anthony Hopkins, Kevin Kline, Dan Aykroyd, Diane Lane, Geraldine Chaplin

Directed by Richard Attenborough

There is an eerie resemblance between American actor Robert Downey, Jr. and the great British comedian/silent film star Charlie Chaplin. The similarity is not just in appearance. Downey as Chaplin captures every comical move, every minute gesture, and the waddling gait of the comedian's most famous character, The Tramp. And he catches the persona of Chaplin himself. Equally important, Downey's British accent is absolutely convincing. His performance is a fascinating *tour de force* worthy of winning an Oscar.

In 1914 at age 25 when Chaplin immigrated to the U.S. and came onto the silent movie scene, he quickly became known as "the funniest man in the world." Chaplin's revered place in, and effect on, film history were assured.

Troubled personal life

His personal life, however, was far less successful. Chaplin had a reputation as a womanizer and had a particular penchant for young women. He married four times, though his last marriage, to Oona O'Neill, daughter of playwright Eugene O'Neill, lasted 34 years until his death in 1977.

Attenborough's view of Chaplin is extremely sympathetic, some would say too much so. He creates sympathy for Chaplin's flaws by showing the poverty-filled and emotionally uncertain conditions in which Chaplin grew up: his father was absent and his mentally unstable mother was soon committed to an asylum. It obviously took Charlie decades to learn how to accept — and give — love.

Bittersweet

Perhaps because of his early experiences, Chaplin developed a social conscience which is visibly present in even his lightest films. That got him into trouble, however, with powerful anti-communist fanatics like J. Edgar Hoover, longtime head of the FBI.

Hoover was convinced Chaplin was a communist. He tried, unsuccessfully, to get Chaplin (still a British subject) deported for sexually consorting with minors. Finally, after Chaplin had lived in the U.S. for 30 years he left the country to visit Britain and Hoover managed to have Chaplin's immigration visa pulled — unless he would agree to an "investigation" of his personal and political life. Chaplin refused; he settled in Switzerland where he spent the rest of his life with Oona and their eight children. (There was one happy reprieve, however, when he returned to the U.S. in 1972 to accept an Oscar "for the incalculable effect he has had in making motion pictures the art form of this century.")

At times Attenborough's film gets bogged down by just too many details — yet some of what this review has just explained is not very clearly presented in the film. Often when scenes change a subtitle tells us the setting of the new scene. While that is necessary information and is preferable to inserting convoluted plot transitions, it becomes distracting. Attenborough apparently loved his subject; yet there's a curious flatness to some of his story-telling here. Still, this is a film worth seeing. If you enjoy Chaplin's work this cinematic biography will be particularly interesting to you. And if you don't know Chaplin's films it will make you want to sample them.

Video review: Beautiful Dreamers

Stars Rip Torn, Colm Feore, Wendel Meldrum, Marsha Moreau, David Gardner, Sheila McCarthy
Written and directed by John Harrison.

This is a Canadian-made film based on some little-known information writer-director John Harrison dug up about America's most famous — and scandalously sensual — poet of the 19th century, Walt Whitman.

During the summer of 1880, Whitman, then 61 years old, made the first of two extended visits to London, Ont., as the guest of Dr. Richard Maurice Bucke, head psychiatrist (then a fledgling profession) at the London Asylum for the Insane. *Beautiful Dreamers* shows Whitman and Bucke meeting at a gathering of doctors of psychiatry in Philadelphia where Bucke was appalled by barbaric attitudes disguised in clinical appropriateness, and where free-thinker Whitman had gravitated to the empathetic, unconventional Dr. Bucke. In fact, Bucke was an older man at this time than he is portrayed in the film, and he had become captivated by Whitman through his poetry.

Bucke was an admirer of

mysticism and he "attributed to Whitman's poetry a mystical experience that convinced him of the hopeful order in the universe," according to the *Oxford Illustrated Literary Guide to Canada*. Bucke later wrote

(At that time it wasn't uncommon at the asylum to treat depression or "erratic" behaviour in women — some of which, we might guess, had been caused by sexual and other abuse — by removing their ovaries!)

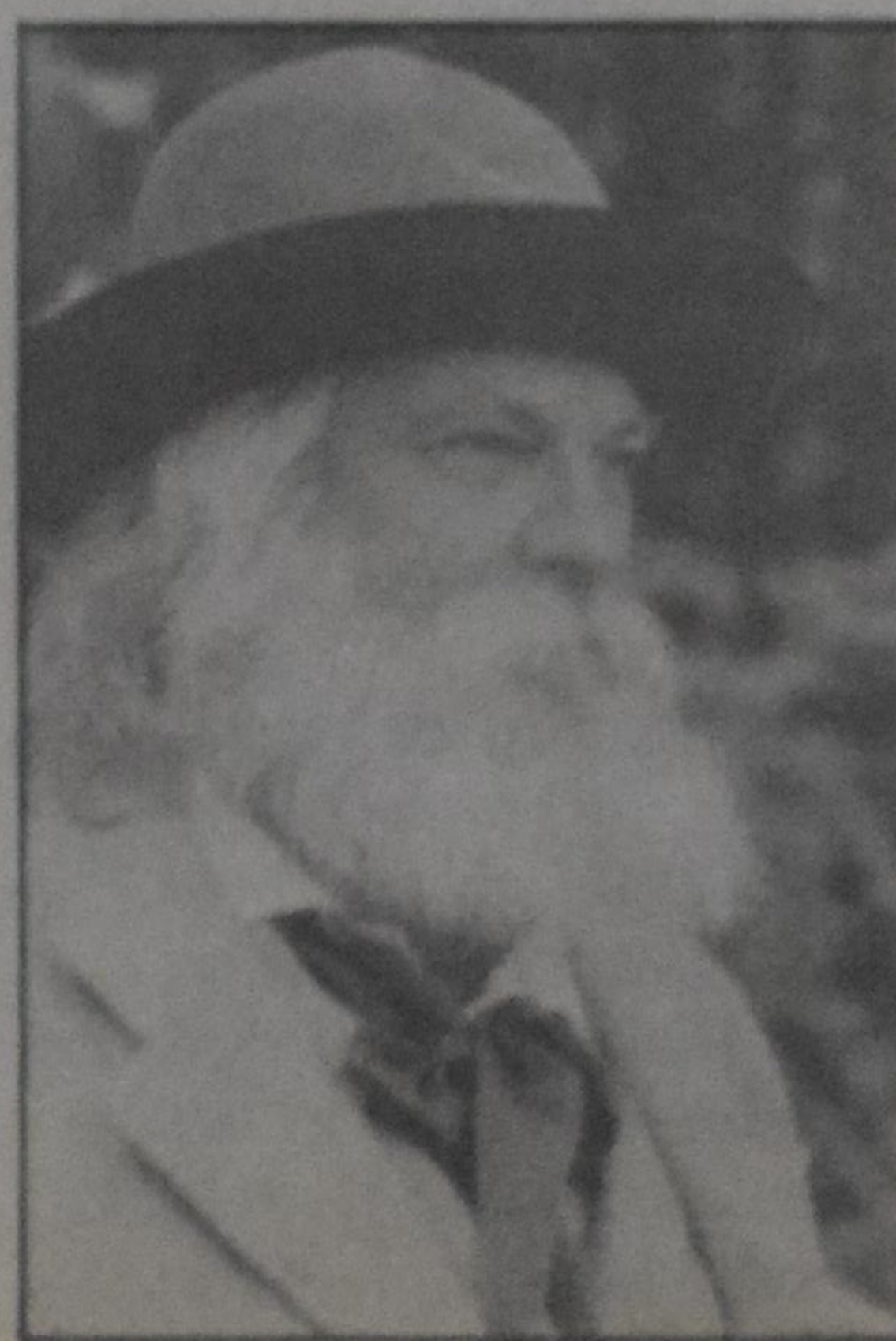
Whitman's book of poems, *Leaves of Grass*, (published 1855) had been banned in Boston and an air of scandal followed him even to Ontario. But just what that scandal was is never defined in this film. Certainly, there was a clash of values, a "19th century Yankee hippie" versus "Victorian Ontario," as one writer put it. After all, the man ate asparagus with his fingers, sang opera at the top of his lungs while bathing, and skinny-dipped with Bucke in the river nearby!

To be sure, Whitman and the staid people of London must not have seen eye to eye on very many things. But only if you've studied Whitman and his poetry do you know that his finely crafted poems exalt not only nature and extreme individualism ("I celebrate myself, and sing myself") but homo-erotic love.

While that knowledge, and knowledge of Whitman's personal life, throw a somewhat different light on the Whitman presented in this story, that should not diminish the fact that the poet's temporary association with Bucke and their development of a more humane treatment of asylum inmates (the patients were, literally, prisoners) is a heart-warming story.

The performances here are excellent. Colm Feore, known particularly for his theatre work at Stratford, catches the nuances of Maurice Bucke's earnest character. Toronto actress Wendel Meldrum captures Mrs. Jessie Bucke's inner conflict at moving from a prudent, neatly structured Victorian world toward the more dangerous but far more challenging world of the 20th century. And American actor Rip Torn presents as captivating a Walt Whitman as is possible within the somewhat sanitized environment of this film.

Reviewed by Marian VanTil



the first biography of Whitman and was one of the editors of the 10-volume work, *The Complete Writings of Walt Whitman* (1902) — none of which the film tells us.

Whitman himself, as *Beautiful Dreamers* presents, did have a brother who was retarded and considered insane, but whom Whitman refused to institutionalize. Whitman became a sort of inspiring cheerleader for Bucke and his own new, compassionate brand of treatment.

Complete works of Italian film master Antonioni at Art Gallery of Ontario

TORONTO (CO) —

Respected American film director Martin Scorsese recently called the 80-year-old Antonioni "one of the greatest artists of the 20th century." Cinematheque Ontario launches the 1993 Winter Film Series with a tribute to Michelangelo Antonioni, the undisputed "maestro" of Italian cinema. From Jan. 25 to Feb. 14 at the re-opened Art Gallery of Ontario's (AGO's) Jackman Hall, the Cinematheque presents the complete works of Antonioni, comprised of 15 feature and 10 short and "diary" films. Outside of this series, few of the director's works are

available in Canada.

Modernist Master: The Complete Works of Michelangelo Antonioni allows a very rare in-depth look at one of cinema's greatest directors. Cinematheque Ontario is one of only five organizations successful to-date in securing this presentation. The exclusive Canadian presentation follows engagements in both Paris and New York. A photo exhibit of stills from Antonioni's films will run during the same dates as the film series at the Instituto Italiano di Cultura (Institute of Italian Culture) not far from the AGO.

Church, Marian Van Til, page editor

New CRC survey identifies membership trends

GRAND RAPIDS, Mich. (CRCNA) — Who are the members of the Christian Reformed Church (CRC)? How interested are they in local ministry and denominational ministry? And how much have their ideas and perceptions changed during the past five years? In search of answers to these questions and more, the directors of the CRC ministry agencies sponsored a formal survey of CRC members across the United States and Canada in 1992.

In the past five years — since the last denominational survey for the church agencies was conducted — the survey respondents seem to have become older, more educated, better paid and slightly less isolated. According to Rodger Rice and Ann Annis of the Calvin Social Research Center that conducted the survey:

- * the average age of respondents was 49 in 1992 compared to 46 in 1987;

- * the percentage of people with less than high school education decreased from 25 to 15 percent and the percentage of people with some college education increased from 47 to 56 percent;

- * the median total household income of respondents increased 33 percent — from \$31,000 in 1986 to \$41,200 in 1991 (unadjusted for inflation or U.S. vs. Canadian dollars);

- * six percent fewer people said that the majority of their friends are CRC, compared to the 1987 survey.

Rice and Annis cautioned

that all percentages are subject to a sampling error of plus or minus four percent.

Understanding who the members are provides a background for interpreting how they "rated" their denominational and local ministries. Overall, CRC members seem pleased with the church and are a loyal group. Some 55 percent of the respondents consider themselves very loyal to the CRC, with another 36 percent calling themselves somewhat loyal, for a total of 91 percent.

Too bureaucratic

Some 97 percent of the respondents said they think the CRC ministry agencies are engaged in important work, and 94 percent felt that, overall, the agencies do a good job. Gary Mulder, agency director for CRC Publications, chaired the committee that conducted the survey. "We're extremely pleased with the overall support of what we do and how we do it," said Mulder. "We do recognize some trends that give us cause for concern, however."

For example, there was an increase in the number of people who feel the agencies "have too many administrators and office staff." This number increased from 56 percent in 1987 to 64 percent in 1992.

Another area of concern is people's perception that the ideas and philosophies of the agencies "are different from my own"; this number increased from 40 to 46 percent since 1987. Mulder found it interest-

ing that fewer baby boomers (people born between 1946 and 1964) and those with at least some college education perceived such differences.

People also responded to questions about specific agencies. Nearly two thirds of respondents said they would recommend Calvin College to a family member or friend; however, 80 percent agreed that the college "needs the CRC to guide its spiritual and moral life," and 71 percent thought the college should be ethnically diverse. Almost half of the respondents were familiar with CRC Home Missions' goal of the CRC growing to 400,000 members by the year 2000. And 69 percent of respondents said they read *The Banner*, the CRC's denominational magazine, although the percentage of paid subscribers has dropped.

Local ministries healthy, but tolerance needed

Local church ministries also received high evaluations. Two of every three respondents:

- * rated their pastor and elders as good or excellent;

- * said they have tried to lead

someone to Christ within the past five years;

- * feel that the current system of denominational ministry shares (formerly called quota) to support ministry agencies should not change — although this number is slightly down from 1987;

- * report that they contribute the recommended amount of money to church causes. Note: 51 percent give between \$1,000-2,500 per year; another 22 percent give \$2,500-5,000; and another five percent give more than \$5,000 — which means that four out of five respondents give \$1,000 or more per year to their local church.

The church should also take note of some less-than-positive feedback regarding perceptions of local church ministries:

- * 40 percent of respondents reported that "tolerance of internal differences of opinion" in their local church is ineffective or very ineffective;

- * at least one in five respondents felt his or her church is ineffective in meeting the needs of the unchurched in the community;

- * only one in five respondents attended adult education

classes every week; most adults attended less than once a month or never;

- * one in three respondents gave their elders fair to poor ratings, and rated their pastor fair to poor in the areas of evangelism, church growth, and church management administration.

According to Peter Borgdorff, executive director of ministries for the CRC, the results of the survey will be used to assist the church in planning and decision-making. He foresees these results as being valuable for people involved in local ministries, for directors and boards of specific denominational agencies, and for those involved in oversight of the coordinated denominational ministry efforts.

Copies of the complete survey report, totalling more than 300 pages, may be obtained from the Calvin Social Research Center (c/o Calvin College, 3201 Burton St. SE, Grand Rapids, MI 49546, Ph. (616) 957-6229 for \$16.00 U.S. A smaller abridged report containing a summary of the results can be purchased for \$4.00 U.S.

Evangelical Fellowship calls for removal of Leon's 'faith belittling' ad

The Reverend Brian C. Stiller, executive director of the Evangelical Fellowship of Canada, in a letter to Mr. Mark Leon, president of Leon's Furniture, asked that his nationwide company pull from the media, advertising which "belittles people of faith."

The ad he refers to uses the caricature of an American televangelist, easily recognized by his southern drawl and American look. The company's theme word is "miracle" and it plays on the hucksterism sometimes associated with televangelists.

Stiller admits that some such evangelists manipulate the media and distort the message of the Gospel. However the company, by use of the ad, is "stooping to belittle those whose faith you may not understand or may even downright

dislike. But this does not justify the use of your economic muscle to ridicule a particular expression of faith," wrote Stiller.

Wouldn't do that to other religions

In relating this to other religions, Stiller noted to the president that he was sure they would not make fun of other forms for the sake of an ad campaign. He asked, "Would you allow your advertising agency to develop a commercial built on the ways and styles of, say, Hasidic Jews? Or a particular movement within the Hindu faith or of Canadian Native spirituality? —I think not. Yet you assume your public credibility will grow by resorting to scorn and sarcasm in this TV ad."

In commenting on Canadian

pluralism, Stiller noted, "Pluralism is essential to our Canadian sense of democracy and entrenched in our Charter of Rights and Freedoms. In essence it provides for peoples of different faith, language, colour, etc., an environment in which they can live in an atmosphere of respect for each other and their differences. Without that respect, pluralism breaks down, and the powerful (in this case the advertiser) feel free to humiliate and mock any minority group with abandon for their own benefit or promotion."

Stiller asked Mark Leon to pull this offensive ad in the interest of respect and concern for religious belief and fair play in Canada.

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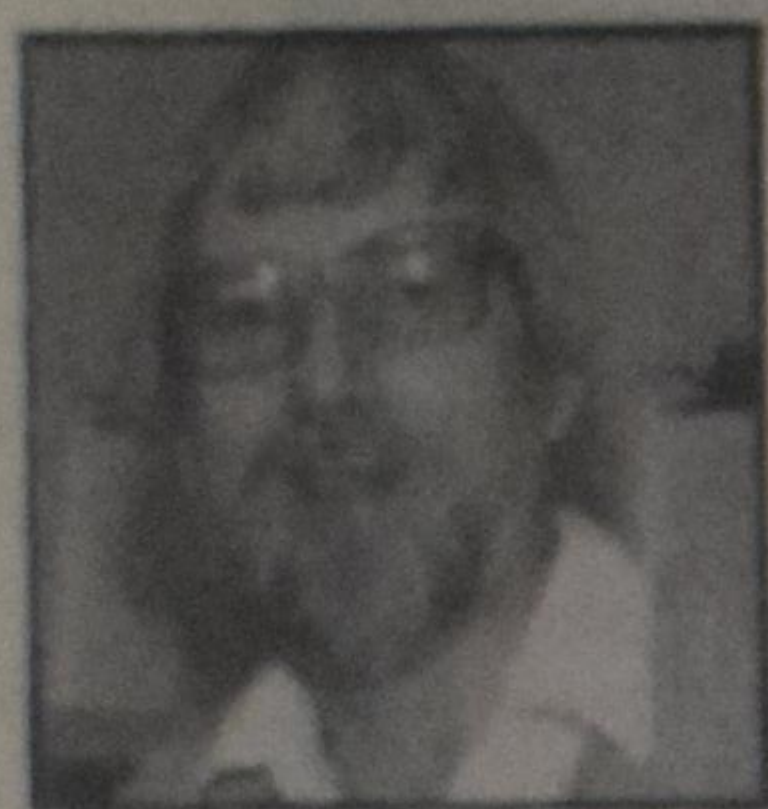
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A Presbyterian Comments

Robert J. Bernhardt

Sociologist Reginald W.

Bibby has had a significant impact on the way Canadian churches see themselves. His book, *Fragmented Gods*, published in 1987, was an attempt to shed light on "the nature and role of religion in Canada." From his own studies and the work of others, Bibby was able to docu-

ment convincingly the declining influence of the Christian church on Canadian culture.

While Bibby was not the first to draw attention to the declining strength of mainline Christian churches in Canada, he has given the harsh realities a much higher visibility. His studies have explored not only

the statistics of church membership, but also have revealed the spiritual and social concerns of the current generation of church members.

Essentially Bibby challenged Christians to consider why contemporary culture is having a greater impact on the church than the church is making on Canadian culture. His conclusions were sombre. Among them was the suggestion that currently declining church membership figures were not an aberration. In fact, Bibby declared, "If religious groups continue to operate essentially as they are at present, what can be projected with a high degree of confidence is a continued drop-off in regular attendance at services."

Presbyterians no different

As a Presbyterian I have been following our own statistics with concern for a number of years. A review of the 1991 figures is hardly reassuring.

In 1991 the Presbyterian Church in Canada dropped a

further 1,625 members nationally over the previous year. While that represented a decline of only one percent it is part of a trend that has seen a decline of six percent during the previous decade.

Of even greater concern is the evidence that the younger portion of the Presbyterian Church is also in sharp decline. During 1991, Sunday school enrollment dropped less than one percent from the previous year. However, the total decline in Sunday school enrolment in Presbyterian congregations over the decade from 1981-1991 is a stunning 24 percent. In 1991 the average Presbyterian congregation had a Sunday school enrolment of only 35, compared to an average of 45 a decade earlier.

The consequences of membership decline are no doubt also being felt on the financial side. Giving to Presbyterian congregations in 1991 was up 4.6 percent over 1990. However, when it is considered that Statistics Canada reports that nationally, giving to charitable

organizations was up seven percent in Canada in 1991, the Presbyterian performance is not quite so impressive.

Time running out?

Given the difficulties denominations have in achieving the necessary consensus to establish effective program changes, the future seems to rest with local initiatives. With hope, individual Presbyterians in local congregations will become aware of these realities and be prepared to seek serious answers to why things are going the way they are. If local congregations cannot be moved to see the need for some plan of response, General Assembly resolutions will never have an impact. The work of Bibby and others offers comments and critique which would serve as a good starting point. However, the reality is that in many local situations time is running out.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

At least 2,000 languages now have Scripture

arian Van Til

READING, England (TBL) — A milestone in the history of Christianity was reached in late 1992 when a portion of Scripture was translated into the 2,000th language of the world.

The Bible League announced at the beginning of this month. The Bible League (formerly the World Home Bible League) is headquartered in South Holland, Illinois, with Canadian headquarters in Weston, Ontario.

Estimates as to the number of languages in the world range from as low as 3,000 to over 6,000, says The League. Bible societies are estimating that more than 80 percent of the world's population has access to the Bible or at least part of it in a language they can understand. However, Bible translators and distributors admit that factors such as geographical isolation, illiteracy, political and social problems, and the difficulty of grasping meaning in a language which is not one's mother tongue make this estimate misleading.

Though the translating of that 2,000th language is complete, a translated manuscript can take up to a year to publish, notes The League. The Forum of Bible Agencies, an informal group of 17 Bible trans-

lation and distribution organizations, is currently publishing jointly a cluster of five languages, all of which could easily qualify for the place of 2,000.

League milestone too

Among those five is a Gospel of Mark in the Zapoteco: Amatlan language, which is spoken by 6,000 people in the southernmost Mexican state of Oaxaca. It is being published by The Bible League and was translated by Wycliffe Bible Translators. The other four languages in the "cluster" of five are spoken by groups in Cameroon, Latin America, Russia and Côte d'Ivoire. Since the 1960s cooperation between Wycliffe and The League has led to the publication of Scriptures in a number of little-known languages spoken only by remote tribes and groups of people.

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Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	8:00am	1480
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St. Catharines-CKTB	7:30pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Timmins-CKOY	9:30am	620
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK (fm)	8:00am	102.3

NEW BRUNSWICK

Fredericton-CFNB	6:30am	550
Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630
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QUEBEC

Montreal-CFQR (fm)	7:30am	92.5
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NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	1031
Windsor-CFAB	8:30am	1450

FRENCH RADIO: Perspectives Réformées

ONTARIO

Cornwall-CFXX	9:30am	1170
Timmins-CRCL	9:30am	620

QUEBEC

Montreal-CHRS	8:00am	1090
Valleyfield-CFLV	8:45am	1370

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on the Global TV Network
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(every Saturday)

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Alberta 5:00 & 8:00pm
Sask. & Manitoba 6:00 & 9:00pm
Ontario & Quebec 7:00 & 10:00pm
Nfld., N.B., N.S. & P.E.I. 8:00 & 11:00pm



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Poems by women

To My Daughter

You stand before me
like a tender
fragile blossom
the fresh dew of a new day's
experience
sparkling in your eyes

May I not mar your silken loveliness
with my clumsy impatience
to unfold the crinkles
of your adolescence

but stand instead
beside you
with the trellis of my love
supporting your wandering vines
with the firm rootedness
of having a sure place
to stand
nurturing you with the sunshine
of encouragement
and watering you daily
with thirst quenching
living water.

Linda Siebenga,
Blackfalds, Alta.

Firm Foundation

I am a tree;
Deep roots
Anchoring me in life.
Securely
Holding on;
Entwining myself
In a Firm Foundation;
Life vibrantly
Pulsing through the
Rings and rings
Of the steadfast trunk;
The rough bark
Keeping all together
And the exuberant,
Crowning glory of the
Pure leafy green.
Changing in its beauty.

Melinda Paas,
Burlington, Ont.

New God

Boisterous new God
I wish you were
As quiet as the God
I knew in innocence.
He was the God
I held in warm fists,
But YOU burn a different candle,
Answer from a different Bible,
See in shades of gray.
You are a fighting bird,
An eagle turning my soul's
rapture over,
A desperate God trying to
Untangle my soul from the world.

Marion Schoeberlein,
Elmhurst, Ill.

Lord, Make Me

Lord, make me bread!
Grind me if You must;
Knead me in Your shaping hands
Until the holy yeast expands;
Until each crumb and every crust
Will nourish those who must be fed;
Until You take, and break,
And multiply,
And parcel me where need demands,
To those who cry
For Living Bread.

Ruth Glover,
The Dalles, Oregon.

Camped at the Edge of Paradise Pines

*"My heaven will be spent on earth up
until the end of the world." St.
Therese of Lisieux, 1878-97.*

Along the slopes of this
sky-pointing country,
to the fluted
assertions of birds,
evergreen grace stitches
sunrise to land:
again and again
with dawn's finest threads
earth seams heaven
at the morning's selvage,
a rose and emerald border
rooted, reaching up,
coming to no dead end.
A time will come when we
are not stunned
by such beauty.

Helen Petter Westra,
Allendale, Mich.

Co-Dependency

Lord,
I can no longer live
In an empty past.
Barely existing
In an environment
Long Forgotten
by You
But not by me.
Lord,
I need to go back ...
One more time.
Not to wallow in the pain
But to bury the dead;
The false guilt
And the failures
I carry still today.
Lord,
Give me courage
To face them
Without shame
confront them
Without anger
And leave them
Without fear.
Lord,
Give me wisdom
To return
Without self-pity
trust
Without compromise
And continue
Without blame.
Lord,
Give me insight
so that at last ...
I can claim
The future I deserve.
Standing firm
in my convictions;
Answering only for today.

Marcia Krugh Leaser,
Fremont, Ohio

Feature

A canvas filled with joy and pain

Jac Geuzebroek

I rang the bell. High up on the fourth floor a window opened and a woman stuck out her head. When she saw me she yelled, "Oh, it's you. I'll open the door." And so she did by pulling on a rope leading from one floor to another along the stairways of those typically high and narrow Amsterdam homes.

A few moments later, after having climbed three flights of steep stairs, I was standing in a huge living room/studio, more studio than living room, I recall. It was a large room with a glass ceiling. In it were exhibited many paintings, large and small.

I was making the visit at the request of one of my fellow ministers. The address was in his district, known as the *walletjes* — the "red-light district" — in downtown Amsterdam. The woman of the house had moved to this address upon marrying her artist husband.

My pastor friend had found her name on the membership list of his church. She was a member by baptism. His efforts to see her had been all in vain. When he happened to meet her later on and tried to make an appointment, she had told him that the only minister welcome in her house was the one who worked as a minister in the hospitals.

When my friend told me about it I understood the reason. I had known this woman as a nurse and as a patient. She had been one of many nurses I had met in my work. But then one day I met her in the mental ward of one of the big hospitals, where she was a patient. A victim of sexual abuse by her father, she had come to the point at which she felt she could no longer live with all the unresolved problems in her heart. She had tried to end it all. I had visited her regularly but after her discharge we had lost

contact. And here I was, in her husband's studio.

Hostility barely contained

As far as she was concerned, I was very welcome. But her husband wanted nothing to do with me. Since I was still in the "smoking stage" of my life, I offered him a cigarette. He declined with the friendly remark, "I would feel offended smoking a cigarette given to me by a minister." I thanked him for this gesture since it so happened that I had only two cigarettes left.

During my discussion with his wife, I tried to involve him too, but did not succeed.

In the meantime I had started to walk around in the spacious studio, looking at the paintings. One especially caught my attention. It was a huge canvas.

There was something very powerful in it. Now, after all these years, I can still feel the strong impression it made on me: attractive, impressive, and yet somehow disturbing.

I asked the artist what it was he had tried to express. The answer came short and sharp: "If you can't see it, I can't explain it to you."

"That sounds reasonable," I answered. "And that places you and me on the same path: I preach the Gospel, but if you don't see it, I can't really explain it to you either."

Another look

I took another look at the painting and said: "Let me give it a try. I think you have tried to express the beauty of life the way you experience it. There's joy in it. But I also see something tragic. That's the pain you

suffer; the beauty is not undisturbed; it's a broken beauty. Now, that's where I come in with the Gospel. The cross of Jesus will stand in that schism that causes your pain. He is the only true healer for that brokenness!"

After I had said these words, something unexpected and startling happened. This huge man, so full of bitterness — yes, almost hatred — completely broke down and cried uncontrollably.

We didn't talk much after that. I helped him compose himself and then I left. But as I was leaving the studio he called after me, "Please do come again!" I promised I would. And I did.

After that I gave these two people "back" to their "own" minister. But not before the artist had taught me a lesson, too.

Having eyes to see

At a next visit he told me about his meeting with two Jehovah's Witnesses. They had dropped in early one Sunday morning. After he had listened

to them for a while, he had asked them quite abruptly, "With all this talking about God, may I ask you, have you already seen him this morning?"

They had looked puzzled, but he had taken them to a window overlooking the old Amsterdam canal. It was springtime and the beauty of the trees with their tender green leaves was overwhelming. He had said to his visitors, "You have walked under these trees for quite some distance this morning just to talk to me about God. But there he is, right in front of you in the beauty of all this new life. And you did not see him because you are too busy theorizing about him!"

That was a lesson for me — and I think it is for all Christians. Don't we so often talk and talk, theorize and theologize about God, but fail to see him as he shows himself to us in the beauty all around us?

Jac Geuzebroek is a retired Christian Reformed pastor and hospital chaplain who lives in Whitby, Ont.

Canal in Amsterdam



Letters from Moscow

5

Ray and Wilma Schraa

It was a mild day in the middle of December with the temperature around the freezing point when our bus left for Peredelkino. The sky was overcast, and light snow was gently falling as we left the huge apartment complexes of the city behind and entered rural Russia. Peredelkino is a well-known village about 30 km from Moscow. It took half-an-hour to get there.

Besides having a beautiful, gold-steepled, historic Russian Orthodox Church built during the 18th century, Peredelkino is prominent as a writers' retreat. Among famous writers who have lived there it is probably best known as the home of Boris Pasternak. This Moscow-born writer spent 21 years of his life in Peredelkino during which time he wrote the epic novel *Doctor Zhivago*. It was there, on his wife's birthday, Oct. 14, 1958, that news from Sweden reached him that he had been awarded the Nobel Prize for literature, which he was forced to turn down.

As we entered the gate leading to Pasternak's three-storey villa and a little garden where he grew his own potatoes, we were struck by the solitude of the area. Tall trees all around added to the peacefulness, and the snow-covered ground muffled the sound of our footsteps.

A life captured

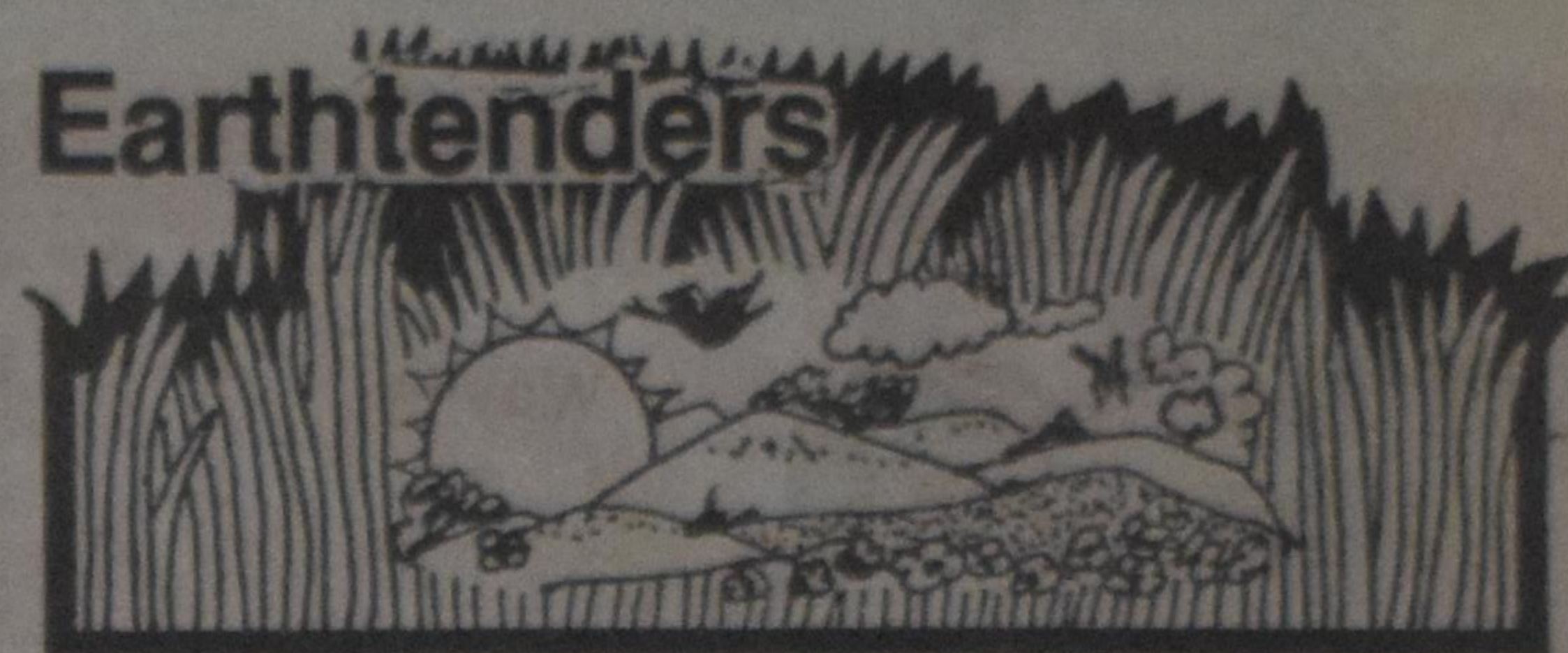
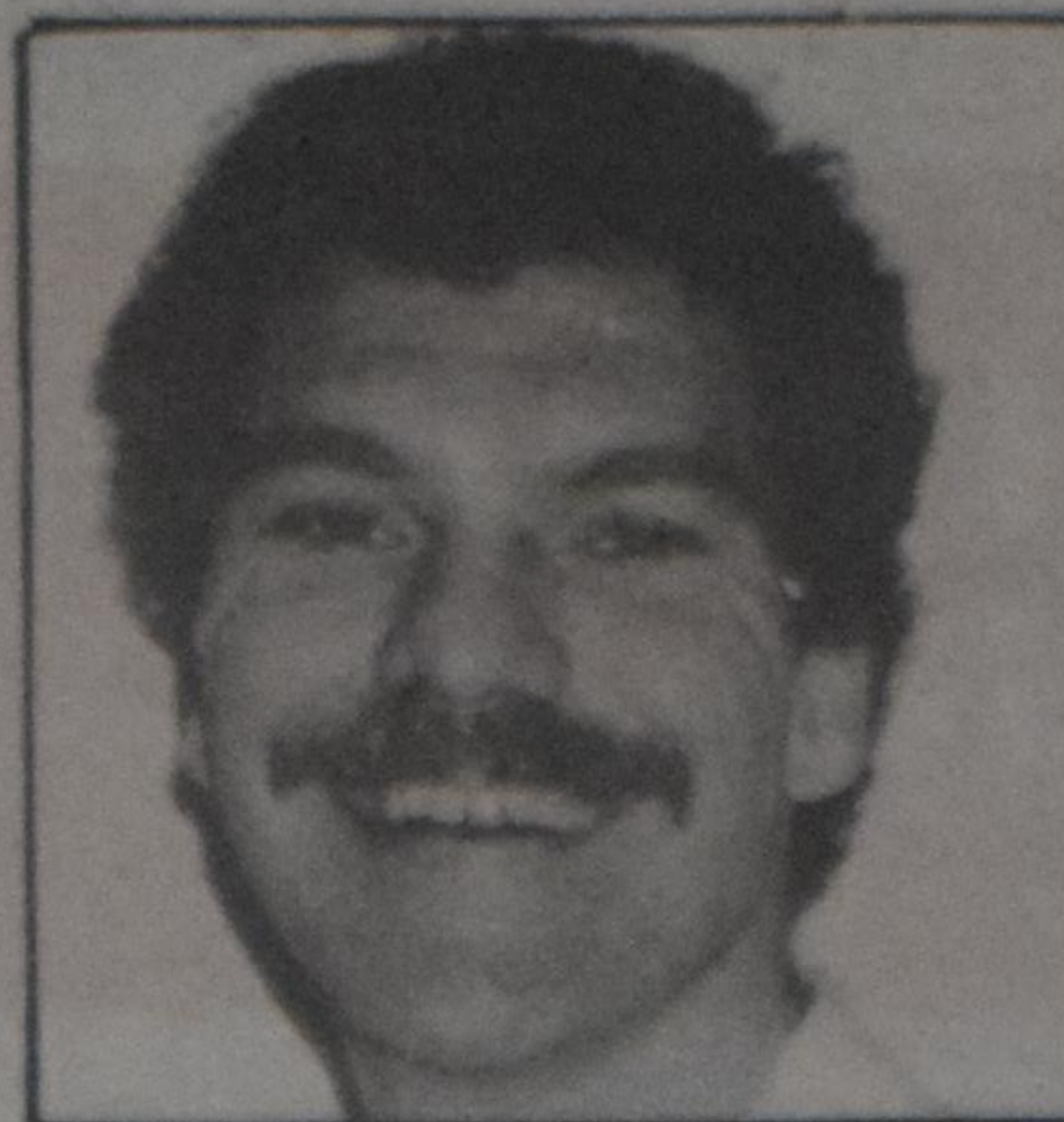
After climbing half a dozen steps we were greeted at the back door by two congenial elderly ladies who excitedly welcomed us in their native tongue. From there on an interpreter led the way through the museum which opened in 1990, 30 years after Pasternak's death. The interior is exactly as it was, simple and sparsely furnished. The dining room contained a large table covered with a white, hand-embroidered cloth where the family entertained friends — fellow artists as well as foreign visitors. Pictures decorating the walls, most of them drawn or

painted by Pasternak's father, are indicative of close family ties. A grand piano in the adjoining room belonged to Pasternak's second wife who was an accomplished concert pianist.

Perhaps the most interesting room is upstairs. It contains only two desks, a low one and a high one. A bookcase with a number of foreign-language texts, and some pictures on the wall, complete the furniture. The room has a beautiful view of the garden, which inspired much of Pasternak's writing. He often stood at the high desk when working on a manuscript. Sitting for a long time was painful because of a knee injury due to a fall from a horse when a young boy. Close to the door hangs his dark blue coat with a belt and a reddish-brown woolen scarf. Above it lies a grey black-striped cap. On the floor, two black, round-toed boots stand as a silent witness of the times Pasternak enjoyed working in the garden.

Boris Pasternak faced much opposition. Soviet writers attacked him for having written *Dr. Zhivago*, saying it was not really Russian. *New World* magazine sent the manuscript back with the comment that it was not contemporary. Finally it was printed in Italy in the Russian language. After its publication, many slanderous statements about Pasternak were made on Russian radio and TV. The kind author suffered greatly from this unjust criticism and it cost him the company of many so-called friends. It also affected his health. Two years after the English edition was published Boris Pasternak died a peaceful death. He had accomplished what he set out to do, satisfied that he had "nurtured" *Dr. Zhivago* to life.

We paid our respects to this great man, as hundreds of others had done at his funeral, when we walked to the cemetery. A simple tombstone with the face of *Dr. Zhivago* etched on it marks this grave not far from his home. Here he



Harry Spaling

Our place and task in the environment

Ecophilosophies

Environmental problems are closely related to the way in which we humans view our environment. This view determines the type of relationship that exists between us and nature. Three views of the environment, or ecophilosophies, are apparent today.

One ecophilosophy places humans over nature:

HUMANS NATURE

In this view humans are separated from nature. Humans dominate and are considered the master and exploiter. Nature is subservient, a storehouse of abundance and a servant to meet humans needs. Nature is controlled for human benefit.

This view underlies much of modern economic thinking and is the basis for resource economies such as Canada. It reflects a belief that science and technology are the main instruments to control nature and to provide nature's products for human consumption and prosperity.

Equality?

A second ecophilosophy puts humans on an equal footing with nature:

HUMANS: NATURE

Here humans and nature are seen as equal so that we co-exist in a partnership with nature. In this view we must respect nature, mostly because nature cannot be over-harvested without threatening life-sustaining processes, but also because nature can display destructive power which is beyond human control. Humans are a part of nature, rather than apart from nature.

This type of thinking is behind much of aboriginal spirituality. It is also the basis of New Age ideas such as Mother Earth, a notion that gives a nurturing image to nature. Since humans depend on nature for sustenance, there must be respect for nature. But this respect is generally motivated by self-interest. Taking from nature is limited so that it can continue to give the products needed for human survival.

Nature as dominant force

A third ecophilosophy positions nature over

humans:

NATURE HUMANS

In this view nature is the dominant force. Humans must act in accord with natural processes or face the consequences of ecological disaster. Bio-rights take precedence over human rights. It includes an evolutionary perspective in that nature will survive with or without humans. In its extreme form, nature is deified or made into a spiritual object to be appeased or feared.

The animal rights movement adopts much of this view. It is also evident in powerful environmental lobbying to protect endangered species or sensitive landscapes threatened by economic development. Environmental radicals express this view in their actions of active resistance against such activities as logging old growth forests and hunting baby seals. Scientists have recently extended ideas of evolutionary biology to a global scale through the Gaia hypothesis which suggests that the earth is a living organism directing its own survival.

Creator must be acknowledged

What is the Christian to make of these views? Foremost, none of these views reflect scriptural insights. The Creator is not acknowledged in any of the ecophilosophies. Without this acknowledgement, relationships are either self-serving or biocentric.

The relationship between humans and nature is defined fully by the relationship of each to the Creator. Just as the Creator maintains the creation so must we. Likewise, the praiseworthiness of creation for the Creator is to be preserved by us. The focus on the Creator enables a relationship between humans and nature which allows both to fulfil their created mandate.

Harry Spaling lives in Drayton, Ont., and is a PhD candidate at the University of Guelph, Ont.

was buried between his second wife and his son.

The snow kept falling and slowly covered the graveside flowers as we walked away. Turning around once more we

quietly reflected on the life of a great writer whom we had had the privilege to "visit."

The Schraas are a retired couple from Edmonton and are part of a team designated by Christian Reformed World Missions to teach English and Bible to Russian army officers. They will live in Moscow for six months.

Meditation/Books

Friends
of GodWayne
Brouwer

Discretion

"The proverbs of Solomon ... for giving ... discretion to the young ..." (Prov. 1: 1, 4).

When Benjamin Franklin was a boy he saw a shiny whistle on a shelf in a glass case at the store his parents patronized. He badly wanted that whistle. Every time he went into the store he'd stand there at the counter and imagine what that whistle would sound like. He *had* to have it.

So, one day, when his father gave him a five-cent piece, he knew exactly what to do with it. He went to the store, showed the proprietor his coin, and pointed to the whistle.

Disappointed

Ben's father was standing next to him at the time. "Ben," he said, "are you *really* sure that's what you want? Are you sure it's worth the price?"

Ben nodded quickly. He couldn't be more sure! He had had his eye on this treasure for a long time.

But his father cautioned him again. "Ben," he said, "sometimes the things we think we want aren't really worth the price we're willing to pay."

Ben didn't listen. He grabbed for the whistle and ran out into the street. He blew on its mouthpiece and waited to hear a huge, shrill, glorious noise. But instead, all that came out was a tiny peep. It sounded tinny and cheap.

He *hated* it! And he *hated* himself for buying it! And he said that he never blew on that whistle again!

Deception

But he kept it. And all through his life whenever there was something that he thought he *really* wanted, he took a look at that old tin whistle and he heard a voice in his heart that asked: "Is the whistle really worth the price you have to pay?"

Most of us have old tin whistles that rattle around in our memories: things we bought that weren't worth half the price; relationships that made our souls poorer instead of richer; pastimes that wasted rather than enhanced our spirits.

It takes discretion to learn the true value of things. Tony Campolo once told the story of a group of young fellows who broke into a department store at night. They didn't steal anything but they did have a lot of "fun." They took the price tags off everything they could get their hands on and then they put them back in random arrangement.

In the morning people came shopping but the prices were all messed up. Obviously, both the proprietor and the customers would quickly catch the mix-up. But, said Tony, how often in society don't we find ourselves like unwise shoppers who can't see the true value of things because of the mixed-up price tags?

Discovery

Discretion itself comes at a price. It costs us patience, some spontaneity, popularity. And often it costs us years and decades of our lives. As my Grandfather used to tell me: "Ve get too soon olt, and too late schmart!"

Solomon hopes to speed the process up a bit with these proverbs. Maybe he can, maybe he can't. But one thing is certain: only those who are seeking wisdom and discretion will find it.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

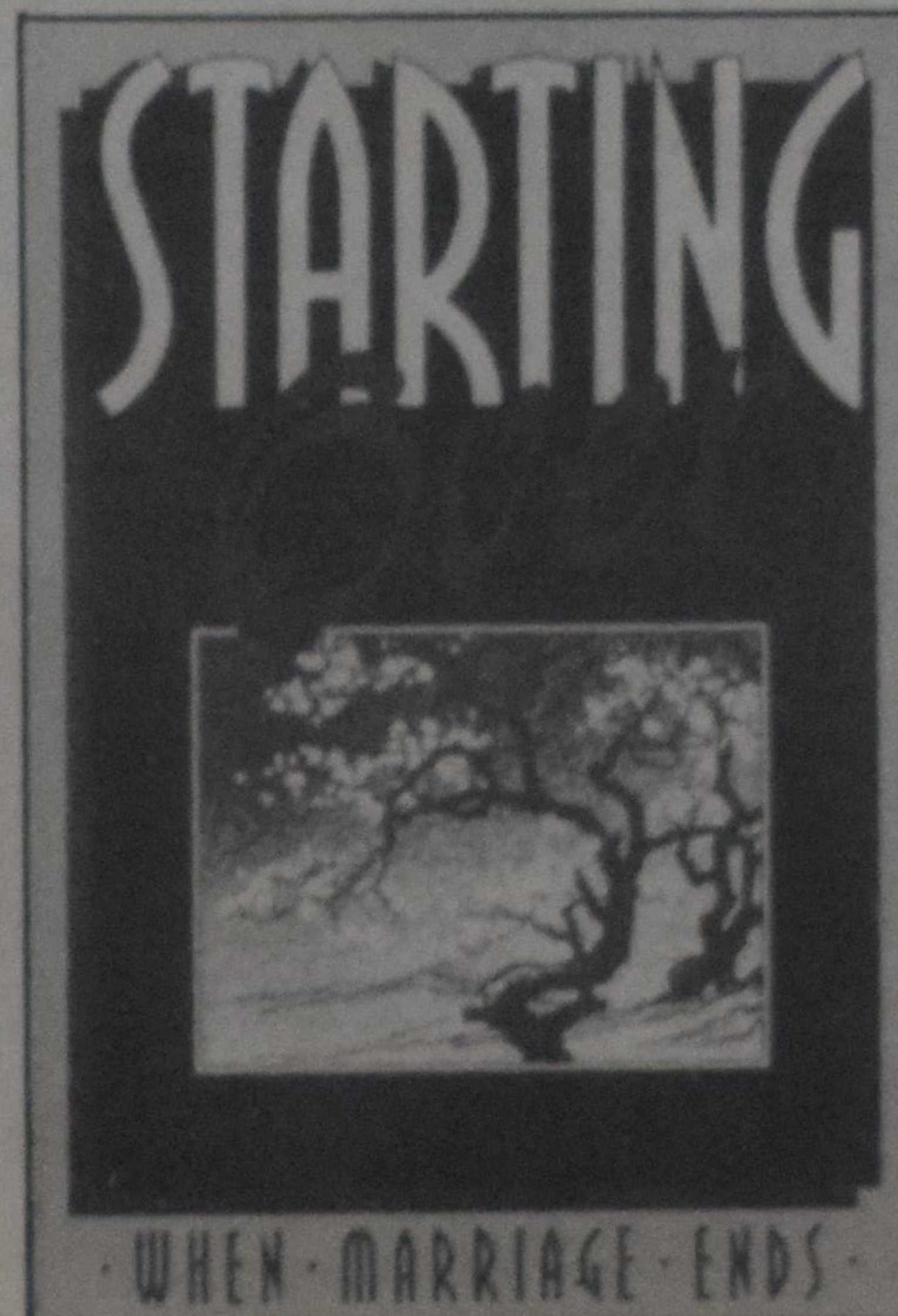
Life after divorce or a husband's death

Starting Over: When Marriage Ends, by Joyce J. Tyra. Waterloo, Ont.: Herald Press, 1992. ISBN 0-8361-3587-3. Softcover, 94 pp., \$7.50. Reviewed by Robert Vander-Vennen.

When a married woman finds her marriage finished through the death of her husband or through divorce, she often experiences the shock of her life. She needs to start over, and is blessed in that if she has friends who have "been there."

Joyce Tyra's husband died after a short illness and she found her own recovery to be difficult. But she made it, and in the process came across other women in similar circumstances.

She found that at first she was denying what had happened, and then she was angry.



Depression and guilt followed, and then acceptance and picking up the pieces.

The story is written in a matter-of-fact, down to earth way. Tyra doesn't offer any amateur psychology or special tricks to try. But it's a sensible book. It can be a help to women who are grieving the loss of a marriage. Tyra is a Christian, but her faith and the church are not especially prominent in the story she tells.

Who were the Philistines?

Giving Goliath His Due: New Archaeological Light on the Philistines, by Neal Bierling. Grand Rapids: Baker, 1992. ISBN 0-8010-1018-7. Softcover, 281 pp., \$22.99. Reviewed by Robert Vander-Vennen.

From Genesis through the prophecy of Zechariah, the Philistines keep popping up in Old Testament history. They are enemies of God's people, a constant vexation, people whom God used to chastise Israel, and also people to beat up on when Israel repented and won God's favour.

But who were they? Where did they come from, and what kinds of lives did they lead?

In the last dozen years archaeological research has brought to the surface vast new information about the Philistines, says Neal Bierling. Archaeology now gives solid information on 600 years of Philistine history from Joshua to Nebuchadnezzar.

The Philistines lived on the Mediterranean seacoast from Egypt to the Mt. Carmel area. They evidently were "Sea Peoples," including Mycenaens from Crete and Trojans from

the west coast of Asia Minor. Some of them, like Goliath, were giants. They had a rather rich culture, and God did not let his people drive them off the land.

Bierling follows the development of the Philistines historically, interweaving archaeological discoveries with biblical references.

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News


Changes to the Ontario Labour Relations Act take effect on January 1, 1993.

Amendments to the Labour Relations Act:

- permit some workers not previously covered by the act to organize;
- provide new rights and protection to workers who choose to organize;
- encourage cooperation and consultation in unionized workplaces;
- put in place new rights and responsibilities for employers, employees and unions where there is a labour dispute.

For more information and a free pamphlet on the Labour Relations Act Reform, call 1-800-267-9517 from anywhere in Ontario or write:

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Information Centre
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Clinton inspires hope

...continued from page 1

They are watching to see whether he will be soft on Iraq, for example. They point to his unwillingness to fight in Vietnam (Clinton protested against the Vietnam war) and to his calm, un-Bush-like responses to Saddam Hussein's challenges.

'This is not a secular man'

Despite his decidedly un-Baptist views on some social issues, Bill Clinton is a Southern Baptist who attends church regularly. "In Washington [a president has] to belong to a church," asserted syndicated columnist Mark Shields on an Inauguration Day edition of the PBS's "MacNeil/Lehrer News-hour."

"But everybody expects you to keep your religion private. If you don't, you get into trouble, like Jimmy Carter...did. But there's no doubt that Clinton takes his religion very seriously. This is not a secular man." Will he get into trouble because of it? Shields, a secular journalist, wondered.

Many Christians, however, are not confident that Clinton will perform well on moral issues. One conservative publication called Clinton a "candidate of a lesser God," the *Winnipeg Free Press* reports.

Clinton has clearly indicated that he supports "a woman's right to choose an abortion." But he insisted in his acceptance speech at the Democratic National Convention last July that "that does not mean [he's] in favour of abortion," or that

he thinks abortion is a good choice to make. He is on record as agreeing with the purpose of an Arkansas constitutional amendment which wants "to promote the health, safety and welfare of every unborn child from conception until birth." In a speech at Notre Dame University he indicated that he prefers "freedom of conscience in matters of family and philosophy and faith."

Graham optimistic

Evangelist Billy Graham, a friend of both Republican and Democratic presidents since Eisenhower, has been criticized by other evangelicals for offering the invocation and benediction at Clinton's inauguration.

Graham admitted on Inauguration Day afternoon in an interview with CNN's Larry King that he doesn't agree with all of Clinton's views — abortion being one of them — but nevertheless thinks "Clinton will be a very good president... a much better president than many people think he will be."

Graham will not publicly criticize Clinton because then, he told Larry King, "I'd lose the opportunity to bring up these matters privately with him and to get him to think about it."

The man from Hope inspires hope

According to Dalton Camp, Clinton is the first president who is "intuitively comfortable in the company of African Americans and, certainly, the first who has been liberated from the habits of sexism."

That "intuitive comfort" with blacks is very obvious, says Tim Limburg, pastor of the Washington, D.C. Christian Reformed Church which is about one-third black. "There is an unbelievably optimistic spirit here right now. Black people in general, and in my church and in the community here, are very excited. Bill Clinton has made an effort to get to know our city; other presidents haven't done that. It is so refreshing to hear someone talk about ideals, justice, compassion; the contrast [with Bush] is amazing. I'm a cynic about politics but I have to fight with myself to not be too hopeful."

Accessibility

Clinton's appeal is first of all his focus "on the economy, stupid," writes Dalton Camp. But he also has "made his party a refuge from bigotry, sexism and intolerance."

Malcolm McBryde, associate editor of *The Banner*, the weekly publication of the Christian Reformed Church, agrees. He says Clinton's appeal is that "he's user friendly." By that he means that Clinton "has tried hard to make clear that he's accessible."

"I expect that transparency to continue in his presidency," continues McBryde, "so that will be the standard by which I'll judge him. He has inspired a lot of hope in people. This represents to the 'baby boom' generation an end to the resignation and cynicism about the Reagan-Bush years. We expect a lot, but we don't expect a whole lot more of him than we do of ourselves, because he's one of us. And if he fails, it's kind of a communal failure."

McBryde admits that among Christian Reformed people in western Michigan his positive view of Clinton is a minority one. Based on conversations and observation, McBryde says the feeling about Clinton among such people "is negative, but not overwhelmingly negative. They related to Bush: to them he stood for self-sufficiency, hard work, independence, lower taxes, and a strong foreign policy, strong in the sense of a strong military."

Patent for special mouse criticized

C.C. staff

LONDON, U.K. — The granting of a patent for the "Harvard mouse," an animal genetically engineered to develop cancer, was contrary to morality and should be revoked, a coalition of animal welfare groups said recently. According to a report in *The Christian Science Monitor*, the

coalition is led by the British Union for the Abolition of Vivisection and Compassion in World Farming. Representatives of the coalition argue that inventions which are "contrary to morality" break the European Patent Convention.

JANUARY 29, 1993

Canadians step into the breach left by Chernobyl

Bert Witvoet with files from
the *Moscow Tribune*

KIEV, Ukraine — Two Canadian medical technologists are making a difference in Children's Hospital No. 1 in Kiev, according to a story written by Janice Cowan and carried in the English-language daily *The Moscow Tribune*.

The two medical workers, Ruth-Anne Nadeau from Alberta, and Tina Gembey from British Columbia, enlisted with the Canadian government's Chernobyl Project to bring their expertise to an area in the world where technology is often not up to date or where supplies are scarce. The Chernobyl Project is run by the University of Alberta.

Canadian needles are 'friendlier'

The young patients enjoy having the Canadian technologists working there, judging by the smiles on their faces, reports the *Moscow Tribune*.

"We've been told our blood tests don't hurt. They prefer Canadian needles to Ukrainian needles," says Nadeau.

The 1,200 patients at Children's Hospital No. 1 range in age from one month to 21 years. The hospital deals with all illnesses, though most children suffering from leukemia and other forms of cancer are treated at Children's Hospital No. 14.

Over at Children's Hospital No. 14 the situation is not as good as it is in No. 1, Nadeau says. Although their laboratory has up-to-date technology, donated under the auspices of Greenpeace International's The Children of Chernobyl, funding has run out. There are no chemicals, and the blood analysis equipment lies idle. The hospital has also run out of other medical supplies, such as antibiotics and hypodermic needles.

"At the moment they're running only manual tests," says Nadeau of the 1,000-bed hospital. "These are often inaccurate and take ages."

TAKING THE HEAT OFF OHIP

This past year, the Ministry of Health took a long, hard look at our health care system to find ways of taking the heat off an already overburdened plan. It discovered that taxpayers were incorrectly paying for as much as \$20 million for third-party services.

WHAT ARE THIRD-PARTY SERVICES?

Third-party services are those not required by a patient for treatment of illness or health promotion, but are requested by someone else.

These services include physical examinations for insurance forms, school and camp registrations, driver and pilot certifications and medical notes to give employees time off work.

Physicians are being reminded not to bill OHIP for third-party services. Instead, they will request direct payment for these services.

WHEN IT REALLY COUNTS

Services required to receive health or social assistance benefits remain insured. For example, medical certificates for wheelchairs or other medical devices provided through the Assistive Devices Program will be covered. There will be no charge for certificates for Northern Health Travel Grants or access to nursing homes.


Nothing that affects the basic principles of medicare has changed. You will not be asked to pay for direct medical care and some of the heat will be taken off OHIP.

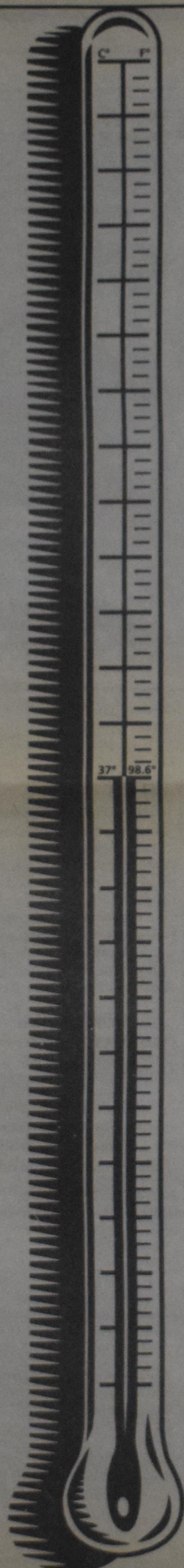
For further information on how this may affect you call the Ministry of Health toll-free Infoline.

1-800-268-1154

IN TORONTO 314-5518

TDD 1-800-387-5559

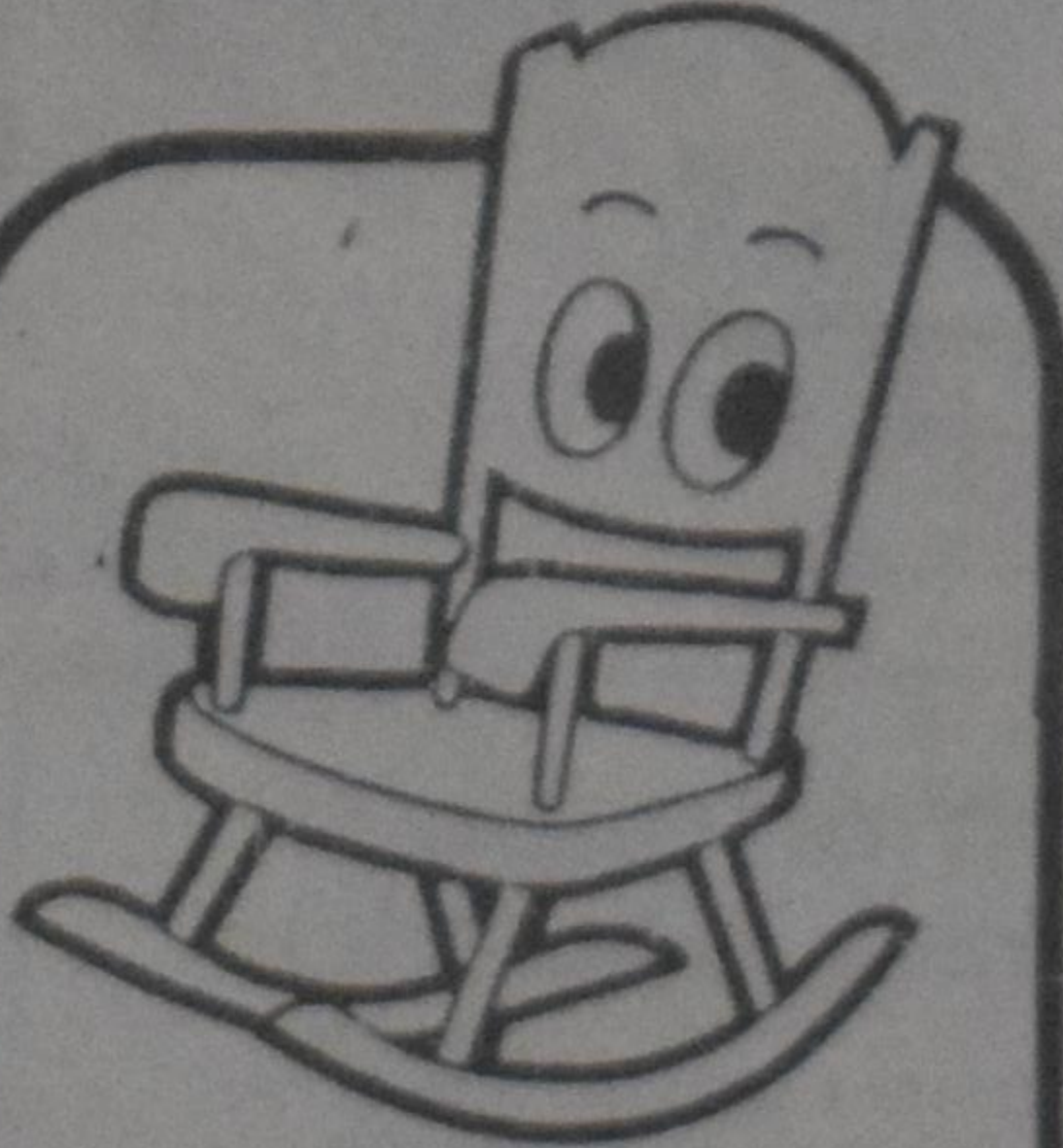
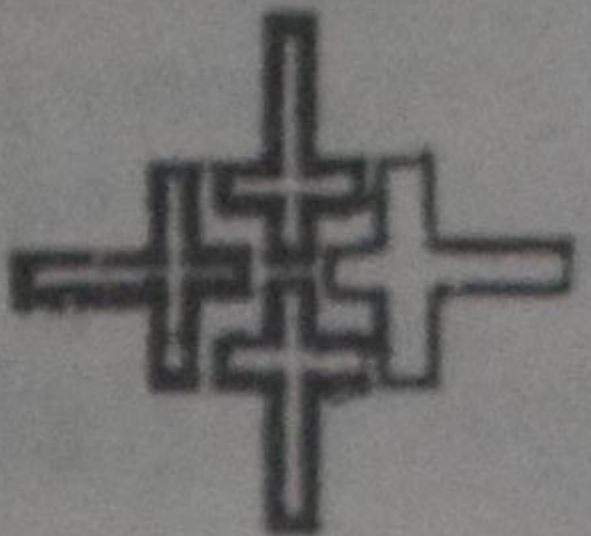
 Ontario



Classifieds

Classified Rates	Birthdays	Anniversaries	Obituaries
<p>Births \$25.00</p> <p>Marriages & Engagements \$40.00</p> <p>Anniversaries \$45.00</p> <p>2-column anniversaries \$90.00</p> <p>Obituaries \$45.00</p> <p>Notes of thanks \$35.00</p> <p>Birthdays \$40.00</p> <p>All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)</p> <p>Note: All rates shown above are GST inclusive</p> <p>ATTENTION!</p> <p>a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Marndale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p>GROEN-VAN HOOIDONK:</p> <p>With joy we announce the 95th birthday of our Mother, grandmother and great-grandmother, MRS. ELIZABETH B. GROEN-VAN HOOIDONK</p> <p>on Saturday, Feb. 13, 1993.</p> <p>We thank God for her testimony of His love and care and for her continued good health.</p> <p>Her grateful children:</p> <p>Annie & the late Klaas Groen Paul & Ma Groen John & Nel Groen Henk & Ann Groen Marie & Steve Elgersma Jerry & Tena Groen Joe & Betty Groen</p> <p>32 grandchildren and 76 great-grandchildren.</p> <p>For the past eight years, our Mother has enjoyed the excellent facilities and loving care given at: Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5</p>	 <p><i>Congratulations to Peter and Wilma de Vries (nee Sietsma) on the occasion of their 40th wedding anniversary!</i></p> <p>1953 February 10 1993</p> <p>"I lift up my eyes to the hills — where does my help come from? My help comes from the Lord, the Maker of heaven and earth" (Ps. 121: 1, 2).</p> <p>With joy and thanksgiving to our faithful God we announce the 40th wedding anniversary of our parents and grandparents.</p> <p>PETER and WILMA (WIETSKES) DEVRIES (nee SIETSMAN)</p> <p>We pray that God will continue to hold you in His loving care.</p> <p>Congratulations Mom and Dad, Grandpa and Grandma! Thanks for always being there for us. With love from,</p> <p>Grace & Bill Ritzema — St. Catharines Carissa, Shane, Justin Debbie & Ray VanBoven — Winnipeg Nathan, Andrea William & Janet deVries — St. Catharines Peter, Alicia</p> <p>Home address: 1593 2nd Ave. South, R.R. #3, St. Catharines, ON L2R 6P9</p>	<p>Friesland Port Dover 1912 1993</p> <p>"Except the Lord build the house, they labour in vain that build it" (Ps. 127: 1a).</p> <p>After many earthly homes, both in Holland and in Canada, the Lord took to his heavenly home</p> <p>WILFRED (WIEBE) BOOTSMA</p> <p>on Sunday, Jan. 10, 1993, at the age of 80 years. Beloved husband for 56 years of Teresa (Tetje) Bootsma (Wiersma). Beloved father of: Harry & Paula Bootsma — Brantford Pat & Dick Mostert — Newcastle Jack & Ankje Bootsma — Port Dover Bill & Gertie Bootsma — Forest Shirley & Dick Rauwerda — Jarvis Stuart & Jackie Bootsma — Ancaster Wilfred Bootsma Jr. — Brantford Jessy Bootsma — Toronto Wendy & Rick Verkerk — Caledonia</p> <p>Dear Pake to 46 grandchildren and 16 great-grandchildren. Also survived by two sisters, Johanna (Mrs. Jim Faber) of Townsend and Jeltje (Mrs. John deYoung) of Stoney Creek, and three sisters and one brother in the Neth.</p> <p>Predeceased by twin infant children, one granddaughter and two sisters. The funeral took place on Wednesday, Jan. 13, 1993, at Ebenezer Chr. Ref. Church, Jarvis, Ont., with Rev. Riemer Praamsma officiating. Psalm 32.</p> <p>Correspondence address: R.R. #1, Port Dover, ON N0A 1N1</p>
	<p>Anniversaries</p> <p>Kitchener Beamsville 1953 January 30 1993</p> <p>CLARENCE and SYA DYKSTRA (nee VANDERLOO)</p> <p>thank God for the 40 years of married life He has given us. We celebrated this occasion already last September with family and friends and we thank all, but especially our children, who made that such a beautiful evening. We are now celebrating our anniversary, just the two of us, in the warm climate of Florida.</p> <p>Home address: 5220 Green Lane, Beamsville, ON L0R 1B3</p>	<p>Help Wanted</p> <p>Help needed for spring season; transplanting and other greenhouse tasks.</p> <p>Apply to: Alkema Greenhouses, Tel.: (416) 945-9454, 229 Central Ave., Grimsby, Ont.</p>	<p>For Sale</p> <p>Owner wishing to retire</p> <p>For sale: Long-established family restaurant and take-out in Hamilton, Ont. Excellent business, very good location, plenty of parking. Willing to train new owners. Large three-bedroom apartment available. Minimum capital required \$200,000. For further information write to:</p> <p>P.O. Box 93090, Burlington, ON, L7M 4A3</p>
<p>Births</p> <p>VAN EE:</p> <p>We, Everett and Kathleen Van Ee, together with Charlene, praise God for his steadfast love as shown in the birth of our son and brother</p> <p>ETHAN JAMES</p> <p>on Friday, Dec. 18, 1992, weighing 11 lbs., 1 oz.</p>	<p>Witmarsum Hamilton 1933 January 25 1993</p> <p>HENDRIK and CLARA HELDEN (nee DE VRIES)</p> <p>"This is the day the Lord has made: let us rejoice and be glad in it" (Ps. 118: 24).</p> <p>With joy and thanksgiving we announce the 60th anniversary of our parents, grandparents and great-grandparents.</p> <p>Thank you Mom and Dad for your love and guidance, and we hope to celebrate many more years together.</p> <p>Nick & Anne — St. Thomas, Ont. Shen & Jeff Ena & Wilfrid — London, Ont. Lindsay & Glenn (Tarah, Alexa), Robert & Amy (Jacob), Lesley & Albert (Tessa, Kylie, Acacia), Steven</p> <p>Ed & Elizabeth — Hamilton, Ont. Christina, Rachel, Paul</p> <p>Home address: 70 Mohawk Road, E., Hamilton, ON L9A 2G9</p>	<p>Daycare</p> <p>Private home care provided in St. Catharines, Ont. E.C.E. graduate, full- or part-time spaces available. Located on Read Rd.</p> <p>Call Sandra Van Marion at (416) 935-9829</p>	<p>Teachers</p> <p>Breslau, Ont.: Woodland Chr. High School invites applications for teacher openings, especially in the following areas: mathematics, science, geography, music, choir. Please address applications and inquiries to:</p> <p>Gary VanArragon, Principal Woodland Chr. High School R.R. #1, Breslau, ON N0B 1M0 Phone: (519) 648-2114 Fax: (519) 648-3402</p>

Classifieds

Obituaries	Teachers	For Sale	Teachers
<p>Sept. 23, 1906 Jan. 16, 1993 "I am coming soon, hold on to what you have, so that no one will take your crown" (Rev. 3: 11). On Saturday, Jan. 16, 1993, at the Holland Chr. Homes, Brampton, Ont.</p> <p>JANNETJE HEEMSKERK (NIEUWENHUIZEN) went to her heavenly home. Beloved wife of the late Jacob Heemskerk (1963). Dearly loved mother of: Bill & Henrietta Heemskerk — Riverview, Mich. George & Susan Heemskerk — Beeton, Ont. Nelly & John Drost — Niagara Falls, Ont. Beloved Oma to 13 grandchildren and 12 great-grandchildren. Predeceased by two grandsons in 1966 and 1982. Funeral services were held in Trenton, Ont. Correspondence address: G. Heemskerk, 2 McPherson Crt., Beeton, ON L0G 1M0</p> <p>At his appointed time, the Lord called home his child, our son-in-law, brother-in-law and uncle.</p> <p>HENRY PETER UKES Beloved husband of Marilyn Straatsma-Ukes. Father of: Monique and Peter Daniel. "You will rest, and then at the end of the days, you will rise to receive your allotted inheritance" (Dan. 12:13). Yde & Murkje Damstra-Straatsma Andrew & Colette Tellier-Straatsma Kyle, Cameron John & Joanne Pires-Straatsma Jodan, Jarrin, Josun Sonya Straatsma Ron & Pamela Schuld-Straatsma Correspondence address: 14 Chestnut Ave., Brampton, ON L6X 2A5</p> <p>Amherst, Brampton, Nov. 7, 1952 Jan. 11, 1993 Suddenly, after a short illness, the Lord took away my son,</p> <p>HENRY WITTENBERG Husband of Sonia Wittenberg-Kosurko — Brampton Father of Christopher and Stephanie — Brampton Brother of Glenn — Richmond Hill Son of Henk Wittenberg — Willowdale Alison Wittenberg-Brathwaite Predeceased by: His mother, Willy in 1987 His brother, Edward in 1955 His brother, Dwight in 1960 We are comforted by our heavenly Father who, we believe, has let him into Jesus' kingdom. Burial took place on Friday, Jan. 15, 1993, in Brampton Peel Memorial Gardens. Willowdale, Jan. 18, 1993.</p>	<p>Agassiz, B.C.: Agassiz Chr. School. The position for principal in a growing rural Christian school of 106 enrolment is open, starting the 1993/94 school year. Applicants must be committed Christians with goal setting and vision skills. Administrative duties will be 40 percent; and classroom duties 60 percent. Closing date for the position is Jan. 31, 1993. Forward all applications to: Agassiz Christian School, Box 3230, Agassiz, BC V0M 1A0 Attn.: Education Committee</p> <p>Bowmanville, Ont.: Knox Chr. School has a definite opening for a Grade 3 teacher for the 1993/94 school year. Interested, qualified applicants for this position as well as possible openings at other grade levels are invited to apply. If you would like to join our team of dedicated Christian teachers at a dynamic, growing school (present enrolment: 225) in a modern, up-to-date facility, please forward your letter of application and resume to: Bill Helmus, Principal Knox Chr. School 410 Scugog St., R.R. #1 Bowmanville, ON L1C 3K2 Phone: (416) 623-5871.</p> <p>Smithers, B.C.: Bulkley Valley Chr. School (K-12, 300 students on 2 campuses) has, for Sept. 1993, a full-time position in French 4-12. Please address enquiries/resumes to the principal, Mr. Evert Vroon, c/o B.V. Christian School, P.O. Box 3635, Smithers, BC V0J 2N0</p> <p>Smithville, Ont.: Covenant Chr. School will have a teaching position available for Grade 2, beginning Feb. 1, 1993. Send your letter of application, references and resume to: Mr. B. Van Hoffen Covenant Christian School 6470 Regional Road 14 Smithville, ON L0R 2A0 Phone: (416) 957-7796</p> <p>Surrey, B.C.: Fraser Valley Christian High School is an inter-denominational school in the reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrolment, we are looking for a music teacher, an art teacher, a math/computer studies teacher and a teacher with interests in one or more of the humanities. Applicants should send resumes to: Al Boerema, Principal Fraser Valley Christian High School 15353 - 92 Avenue Surrey, BC V3R 1C3 Phone: (604) 581-1033</p>	<p>Beautiful 14' x 70' furnished mobile home on irrigated landscaped lot. 2 bdms., 2 baths, island kitchen, 2/2 screened porch, carport, shed, adult park in Central Florida. \$28,000. Call (519) 456-3970, or direct to owner (813) 635-3086</p> <p>Personal</p> <p>Christian lady, widow, 68 years old, wishes to correspond with Christian gentleman, 65-75 years old. Please reply to: File #2601 c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p> <div><p>Puzzle will return in next week's issue</p></div> <div><p>RELAX AND LET THE CLASSIFIEDS DO IT ALL FOR YOU!</p><p>Christian Courier 4-261 Martindale Rd., St. Catharines, ON L2W 1A1. Phone: (416) 682-8311 FAX: (416) 682-8313</p></div> <p>Miscellaneous →</p>	<div><p>Edmonton Christian Schools</p><p>EMPLOYMENT OPPORTUNITIES</p><p>Teachers:</p><p>Applications are invited from interested individuals for teaching positions with the Edmonton Christian Schools. The Edmonton Christian School system is a progressive school system operating three elementary junior high schools and one senior high school. Applications are being accepted for all positions. The Edmonton Christian Schools provide a good salary and benefit package with ample opportunity for professional development, growth and advancement. Openings are anticipated in elementary, junior high and high school.</p><p>Send applications to: Ms. Tena Siebenga East Edmonton Christian School 11515-36 Street Edmonton, AB T5W 2A9 Phone: (403) 479-4171, Fax: (403) 478-1728</p></div> <div><p>Smithville Covenant Christian School will have an opening for Principal</p><p>starting the 1993/94 school year. This position consists of 45% administrative time and 55% teaching time. Smithville is a small community located in the Niagara Peninsula. Next door to Covenant Christian School is a Christian high school. Smithville is a 35-minute drive away from Redeemer College, Ancaster. Covenant Christian School is currently in its fifth year of operation. Our program consists of Kindergarten to Grade 8 in new facilities, including a recent addition of a gymnasium, Kindergarten, library and music room. At present we have 161 students with a staff of 4 full-time and 6 part-time teachers. If you are interested in this position please direct inquiries to: Chairman of the Board Covenant Christian School 6470 Reg. Rd. #14 Smithville, ON L0R 2A0 (phone inquiries: Nancy Vandenberg, (416) 957-7557)</p></div> <div><p>Student Financial Aid</p><p>Classis Niagara invites all those who plan to study for the purpose of pursuing full-time ministry in the Christian Reformed Church, to apply for financial assistance by March 15, 1993.</p><p>Please contact Rev. E. Groot-Nibbelink at (416) 937-3534 or (416) 935-3055.</p></div>

Miscellaneous

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Scarborough, ON
M1J 2Z8
of bel (416) 289-0706

Luister naar het programma
ZINGEND GELOVEN
Elke Zaterdag, 8 uur 's morgens

CHIN FM 101

Teachers

Timothy Christian School
has a definite

Principal

opening for the 1993-94 school year.

Our school of 130 students and nine staff was established in 1958 and is situated in a northwest suburb of Metropolitan Toronto known as Rexdale. If you are interested in leading a dedicated staff and being supported by a committed Christian school community, we invite you to apply for this position. We look forward to assisting you to use your talents and gifts in our school to help prepare God's children for service in His kingdom. Please send resumes or direct enquiries to:

William Groot (416-743-2554 — evenings)
Principal Search Committee
Timothy Christian School
28 Elmhurst Drive
Rexdale ON M9W 2J5

Teachers

For Sale

FOR SALE

Due to the fact that our office has switched to desk top publishing, several pieces of equipment have become surplus to our needs. For years they faithfully assisted us in producing Calvinist Contact and we've sort of become attached to them. But we will let them go for the best price, on a first-come first-serve basis. They are:

One Compugraphic Compuwriter IV: in excellent condition. The following fonts are included:

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<i>English Times</i>	<i>Congress</i>	<i>Revue</i>
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If you are interested in applying, please forward your letter of application and curriculum vitae to:

Mrs. Lorna Keith, Principal
John Knox Christian School
P.O. Box 54, Clarkson P.O.
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45 Harriet St., Toronto, ON M4L 2G1THE SOCIETY FOR CHRISTIAN EDUCATION
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Fax: (403) 328-4082

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Enrolment 730 students

Invites applications for the position of

BUSINESS ADMINISTRATOR

due to the retirement of our present Administrator
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The person we are looking for will be responsible for
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- Supervise the maintenance and janitorial program.
- Ordering of supplies.

This person will report directly to the Society Board.
He/She must have the ability to share ideas and
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A full-time administrative assistant is already in place.

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PLEASE SEND APPLICATION AND RESUME TO:

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ATTENTION: M.D. Visser, Business Administrator
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Lethbridge, AB T1H 0S1

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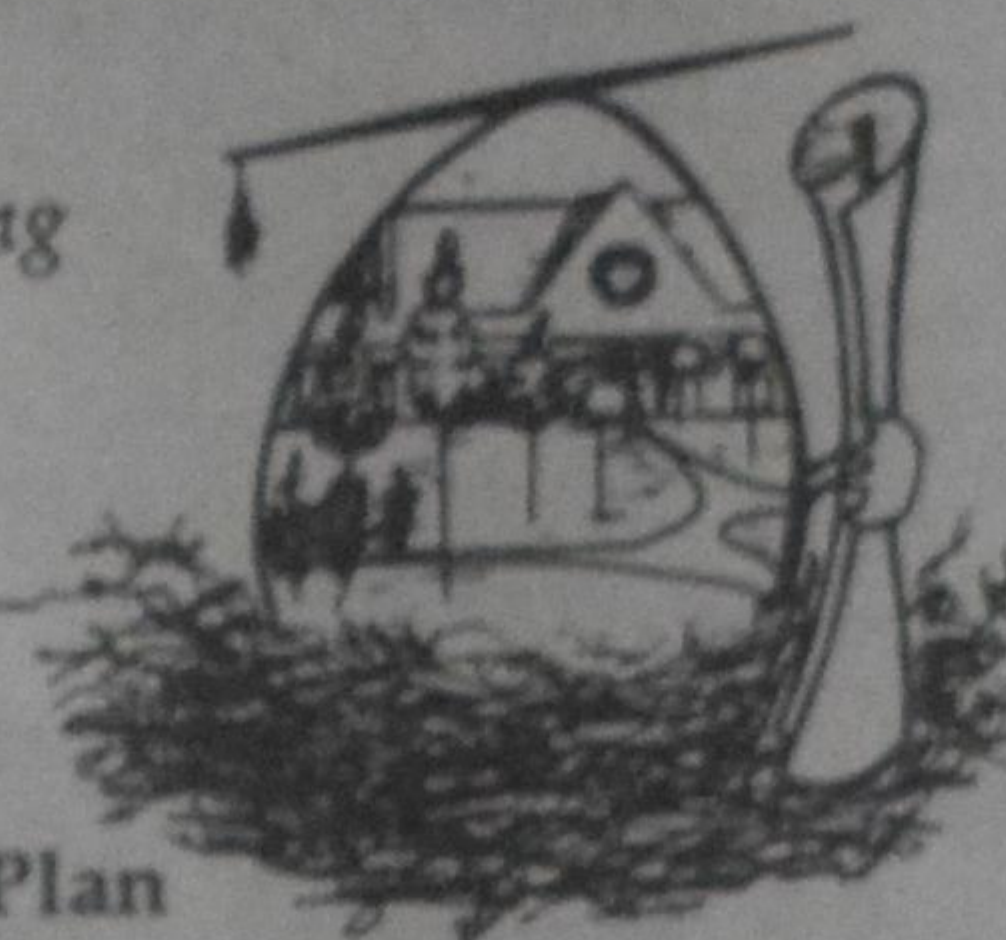
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Student Financial Aid

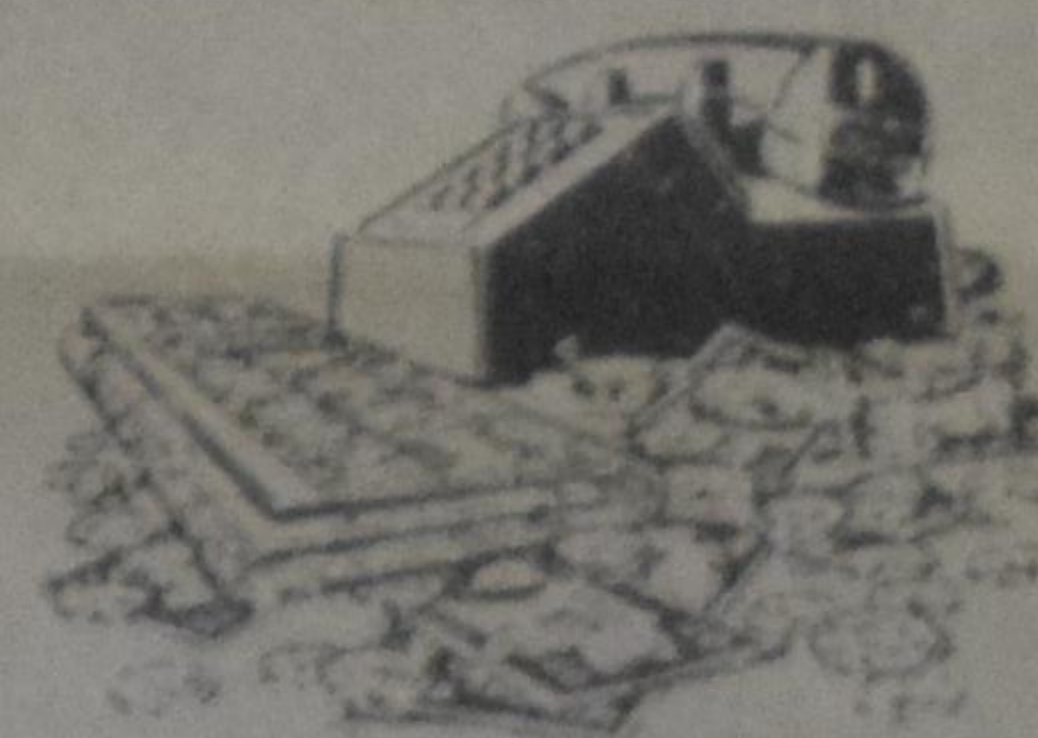
The Student Fund Committee of Classis Huron of the
Christian Reformed Church invites applications for Student
Financial Aid in preparation for the ordained ministry in the
Christian Reformed Church. Applications must be in before
March 15, 1993. Contact:Rev. Nathan Elgersma
42 Pentetangore Row
Kincardine, ON N2Z 2N5

Help Wanted

Calendar

Jan. 29 The King's College Performing Arts presents
"Serenade," an evening of chamber music and instrumental
ensembles. With Charles Stolte (saxophone), Joachim Segger
(piano), the Garneau String Quartet, and the KC Chamber
Choir. At 8 p.m., West End CRC, Edmonton, Alta.Jan. 29 "King's View Friday." Be a university student for a
day at The King's College, Edmonton, Alta. Tour our new
campus facility. To register, phone (403) 428-0727.Jan. 31 Dutch worship service, led by Rev. Lammert Slofstra,
3 p.m., CRC, Ancaster, Ont.Feb. 1-5 "Mission Emphasis Week" at Redeemer College,
Ancaster, Ont. Various mission organizations will be setting
up displays highlighting their programs 8 a.m. to 4 p.m.Feb. 3-4 "Human Rights & Canadian Society," a conference
on interdisciplinary issues. Keynote speaker: Dr. Paul
Marshall. At The King's College, Edmonton, Alta. Info.:
(403) 428-0727. Event is free of charge.Feb. 5 Organ/Trumpet recital by organist Christiaan Teeuwssen
and trumpeter Stuart Laughton. At 8 p.m., Redeemer College
Auditorium, Ancaster, Ont. For tickets, phone (416)
648-2131.Feb. 6 Organ concert by Andre Knevel with audience
participation, 8 p.m., Maranatha CRC, Bowmanville, Ont.Feb. 12 Inauguration of Dr. Jitse van der Meer as professor of
biology, 8 p.m., Redeemer College, Ancaster, Ont.
Reception follows.Feb. 13 "Valentine Dessert Social," featuring master
story-teller Hugh Cook, with musical renditions by
"Collegium Musicum" (dir. G. Hoekstra), 7:30 p.m., Jubilee
Fellowship CRC, St. Catharines, Ont.Feb. 13-14 50th Anniversary celebrations of the Holland Marsh
District Christian School. Feb. 13, 2 p.m., celebrative
program. Feb. 14, 3 p.m., thanksgiving service. Both events
at CRC, Holland Marsh, Ont.Feb. 20 "The King's Guild Family Fair," from 10 a.m. - 2 p.m.,
at The King's College, Edmonton, Alta. Bakers, craftspeople
and other entrepreneurs will exhibit their wares. Lunch
available. Call Grace (403) 474-7407 or Roely (403)
477-8564 for table rentals (\$10).Feb. 26-27 "You're a good man, Charlie Brown," will be
performed at 8 p.m. by students of London District Chr.
Secondary School, London, Ont.Feb. 28 A Redeemer College home-coming concert for the
choir. Conductor: Christiaan Teeuwssen. At 8 p.m., First CRC,
Hamilton, Ont. Freewill offering.Mar. 5-6 "You're a good man, Charlie Brown," will be
performed at 8 p.m. by students of London District Chr.
Secondary School, London, Ont.Mar. 12-13 Woodstock Dutch Theatre Group presents
"Kontakt met Kootje," a comedy in three acts, 8 p.m., W.C.I.
auditorium, Woodstock, Ont. Tickets/info.: (519) 462-2866.

JANUARY 1993

THE CONSULATE-GENERAL
WOULD LIKE TO GET IN TOUCH
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INDIVIDUALSBOS, D.J.R., born Sept. 17, 1961,
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January 26, 1919 in Hogeveen,
immigrated to Canada April 14, 1951,
married to Klaas Kamstra July 31,
1952, last known address in Canada:
South Gillies, P.O. Ontario.PIETERSE, W.J., born March 8, 1927,
immigrated to Canada April 5, 1962,
last known address in Canada: Royal
Drive 1272, Peterborough, Ontario.CONSULATE GENERAL OF
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News

Bible study in OACS schools near earning credit?

Bert Witvoet

ST. CATHARINES, Ont. — The Ontario Alliance of Christian Schools (OACS) and the Ontario Ministry of Education may be close to an out-of-court agreement on the question of Ministry credits for religion courses taught in OACS high schools, reports OACS director Adrian Guldemon.

"We are currently negotiating an agreement which, if it is completed within two weeks, will give us most of what we want. If it is not completed by that time, we will have to proceed with our court challenge," Guldemon says.

He is hopeful that either route will give OACS schools what they are looking for. He interprets the Ministry's willingness to negotiate as a sign that Ontario's cabinet, which has discussed the matter in recent months, anticipates that the court challenge will succeed.

Principals take stand

The OACS is a co-applicant with Christian high school principals Peter Van Huizen, Marc Strooboscher and James Vander Kooy, and former Beacon Christian High School student Nicole Van Huizen (St. Catharines, Ont.) in a case against the Ontario's Ministry of Education and Attorney General.

The court case resulted from an action by government inspec-

tors that denied Christian school students a credit for Bible courses, something students in Roman Catholic schools get as a matter of course.

Christian school principals in Ontario started to take matters into their own hands in 1989 when they decided to enter all Bible courses as NRE credits on secondary school certificates. "All university computers are set up to interpret such a code as a recognized study of religion," says Van Huizen.

No certificate signing

Principals in southcentral Ontario were told by the Education Ministry that Bible courses could not be given certificate status. When inspectors came to the schools and saw that principals had entered Bible courses as credits anyway, they took away the principals' right to sign certificates, and crossed out the Bible courses, referring to them as non-credit courses.

The court action, which is to come before the Ontario Court of Justice by April, was initiated in response to the inspectors' action. Nicole Van Huizen was included in the action because she was a Grade 12 student whose Bible credits had been removed. Nicole is now a first-year student at Redeemer College in Ancaster, Ont.

"She did not need the two

credits," says Peter Van Huizen, who is Nicole's father and was her principal as well. "But that's not the point we want to



Photo courtesy Peter Van Huizen
Nicole Van Huizen - denied two credits at graduation.

make. Why should the study of Bible not receive credit?"

Peter Van Huizen says he is surprised at the possibility that the matter will be resolved out of court. Though he pushed the confrontation out of conviction that "it needed to be done," he was never confident of victory.

Strangely quiet

He has noticed, however, that "this year's inspector was strangely quiet and changed the subject" any time Van Huizen wanted to discuss Bible credits. So far Van Huizen has received no indication from the inspector that he may not sign the cer-

tificates for 1993.

There are a few sticking points before the agreement can be signed, Guldemon indicates, but he is not willing to discuss them during this time of negotiation. He does acknowledge that inspection of Bible courses is one of them.

Not against inspection

Both he and Van Huizen told *Christian Courier* that they are not against the idea of some form of state supervision.

"We want to acknowledge that the state has a role to play, also in the teaching of Bible," says Van Huizen. "We must demonstrate that there is an academic challenge, that significant knowledge is being taught which is appropriate to the level of the student, and that students are gaining important new skills."

He admits that the state has a right to make sure that no hatred is being promoted in the name of religion. "But what is hatred against other religions?" he asks. "If we say that Jesus Christ is the only way to God, will that be seen as hatred and intolerance?"

Van Huizen makes it clear that Christian schools will continue to make such claims and that the Ministry will not be allowed to dictate course outlines and content for the study of Bible in Christian schools.

Teaching Bible in separate and public schools

(See related story next to this.)

Bert Witvoet

ST. CATHARINES, Ont. — Separate schools are not threatened when it comes to inspection of two accredited religion courses, says Maurice Prindiville, vice-principal of Denis Morris [Catholic] Secondary School in St. Catharines. The standards and content for those courses are determined by local, separate school boards, which are Catholic.

Schools may use course outlines and curriculum material developed by the Institute for Catholic Education, an agency made up of bishops and board members, but it is up to local schools and boards to make the final decisions, says Prindiville. "The principle of local autonomy is fairly well established after a number of court cases."

Courses other than the two accredited religion courses, such as family studies, world religions and sociology, are more rigidly determined by Ministry guidelines, he says, but allow for the expression of the Catholic perspective.

Christianity within the public system

Eden in Niagara-on-the-Lake (formerly Eden Christian College, a Mennonite school now run by the public school board), may or may not be affected by the OACS challenge, says vice-principal Keith Vrieswijk.

He points out that Eden currently offers a Grade 9 Bible course outside regular school hours. He wonders if the Ministry's plan to drop the credit system in Grade 9 will allow for the offering of religious instruction within the curriculum.

Under Ministry guidelines Eden also offers "values education" in Grades 9 and 10, and a Grade 12 world religion course. Also outside the curriculum, Eden offers chapel, Bible study clubs, concerts and other community events that allow for the exercise of the Christian faith, says Vrieswijk.

Barracks in Ukraine could become Calvinist Bible college

Bill Fledderus

BEREGOVO, Ukraine — The Balashare military camp, a group of five old buildings on 12 acres of land near the Ukrainian border with Hungary, has caught the interest of Christ for Russia, an American group dedicated to establishing seminaries in the former Soviet Union.

Christ for Russia intends to develop Balashare into a Calvinist Bible college and, eventually, into a seminary, says Rev. Nick Vogelzang, the organization's executive director.

The existing facilities, some of which date from 1817, include four rooms of iron bunks, four meeting rooms, a kitchen

and some outbuildings and garages. The entire complex rents for about \$500 a year. If the acquisition is successful, Christ for Russia would like to construct a new building and establish a library on the site.

Staffed by pastors, volunteers

The school would be staffed by local pastors and short-term volunteers from the Netherlands, United States and Canada, says Vogelzang. Local contacts have promised that at least 40 students would enrol in such an enterprise.

Vogelzang and Dr. Gary Warmink, a member of the advisory board of Christ for Rus-

sia from Austin, Texas, visited Balashare in October. They recommended the purchase and deposited \$1,000 with Dr. Jos Colijn, a Dutch seminary professor in the Hungarian city of Debrecen. Colijn will look into the legal aspects of the purchase. (There appears to be some uncertainty about the present ownership.)

Vogelzang and Warmink signed an agreement with several Ukrainian pastors, including Bishop Forgon Pal, in which both the Americans and Ukrainians promised to co-operate in the seminary venture and offer each other "mutual assistance." ("In Hungarian," explains Vogelzang, "the last

name is always mentioned first. 'Pal' is his given name, the equivalent of our name 'Paul.'")

The Americans also delivered 27 kg ("about 55 pounds") of donated pharmaceuticals to one of the pastors' sons, a doctor in a hospital in nearby Vinograd.

Christ for Russia is currently awaiting the return of board member Jack Anderson, who is travelling the Ukraine and making contacts with other Reformed churches there, adds Vogelzang. In the U.S., the organization continues to translate and print copies of various Reformed creeds in Russian and Ukrainian.